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[ESTABLISHED 1813.

THE  
ANNUAL MONITOR  
FOR 1915,  
BEING AN OBITUARY  
OF  
MEMBERS OF THE SOCIETY OF FRIENDS  
IN  
Great Britain and Ireland,  
FROM OCTOBER 1, 1913, TO SEPTEMBER 30, 1914.

---

JOHN BELLOWS,  
EASTGATE, GLOUCESTER.

—  
1914.

JOHN BELLOWS

PRINTER

GLOUCESTER

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## PREFACE

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In sending out the first issue of the *Annual Monitor* under its new editorship, I wish to express the great regret I feel, in common, I am sure, with every reader of the little annual, that physical conditions resulting from ill-health have prevented my predecessor, Francis A. Knight, from continuing the useful work which he has carried on so successfully for several years past.

My warm thanks are due to the many friends who have kindly contributed their help toward the production of this year's *Annual Monitor*. Among these I may specially mention the Clerks and Registering Officers of the various Monthly Meetings, without whose aid in furnishing details of deaths in their respective Meetings the production of this book would not be possible; the Editor of *The Friend* for his kind permission to use material which has appeared in that journal; and the Friends who have contributed memoirs, which, I trust, will be of interest and value to a wide circle of readers. Among the memoirs, I think many Friends will be glad to see an account of the late Joel Bean, of San José,

California, who, though not an English Friend, was well-known to many in this country, especially to those of an older generation, who will remember his visit to our Yearly Meeting in the seventies of last century, accompanied by his wife, Hannah Elliott Bean, of whom a memoir appeared in the *Annual Monitor* three years ago. The memoir of Joel Bean is from the pen of Prof. Augustus T. Murray, of Stanford University, a member of the editorial board of *Present Day Papers*.

Happily for the Society, it seldom happens that the names of so many leading Friends have to be recorded in our pages as was the case last year. In the year which has just closed fewer Friends in the front ranks of the Quaker Church have been called to a higher service, but there are some whose places it will be difficult to fill, and from whose life history many valuable lessons may be learnt. With the memoirs of Friends who have died during the past year, I have included accounts of five whose names appeared in last year's list, but of whom no memoirs were then given. Some of these, I think, will add to the interest of the book.

It has not been usual to include in the list of deaths any names of those who were not actually members of the Society, but I have ventured this time to insert the names of some, chiefly those who have died abroad, in the United States,

Canada, or Australasia, many of whom were almost certainly members, though I have no absolute evidence of the fact ; also a few who were probably not in membership, but were closely connected with the Society at home. In the statistical table, however, I have only counted in those whom I know to have been Members, so that the table is computed on the same lines as in previous years, and is therefore suitable for comparison.

The thought has often been present with me when reading memoirs in the *Annual Monitor*—and this has been emphasized during the preparation of those in the present volume—that probably many of whom no special record is made beyond the name and date of death, were equally worthy of extended notice with those whose memoirs are presented. There are doubtless some who have passed lives of comparative obscurity, and who were little known beyond their own immediate circle ; yet the “one talent” people who, in their own humble sphere have done their duty “in their day and generation,” though their good deeds may be known to but few, are surely not forgotten of the Master.

In a quiet Yorkshire village I used to know an old shoemaker, a very ignorant man as regards wordly wisdom, and one who, I believe, never went three miles from his native place in the

course of a long life ; but when any of the poorer village folk lay on their death-beds it was “ Old Jim ” who was sent for to read and pray with them. Had he been a member of our Society it is little likely that any account of his uneventful life would have been sent to the *Annual Monitor* of his day. But he was of the very salt of the earth. A poor man, of no account as this world’s estimates go, but who can tell what welcome may have been accorded him on the farther shore, where the standards of value are so different ?

As I prepare these pages for publication, the greatest conflict the world has yet witnessed is being waged within comparatively few miles of our own shores, and it is possible that we may yet be called upon to experience even more closely the grim realities of modern warfare. Not the best informed among us can foretell the probable duration of this titanic struggle, but we may well pray that ere another volume of the *Annual Monitor* shall see the light, the truly appalling scenes of misery and slaughter in the two great theatres of war shall be things of the past—as we devoutly hope, never to recur again.

JOSEPH J. GILL.

9, Claremont Street,  
Newcastle-on-Tyne.

December, 1914.



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EDITH MARY CLARK

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SON

ELIZABETH DIXON

HANNAH MARY DON-  
CASTER

MARY ELIZABETH  
EVERETT

EMMA FELDWICK

WILLIAM BROWN  
FLETCHER

FRANCIS EDWARD FOX

JOHN FIRTH FRYER

HELEN BALKWILL  
HARRIS

MARGARET A. HEADLEY

LYDIA MOSS LUNT

EMILY T. MAW

ROBERT PARKINSON

DAVID RICHARDSON

LUCY ELIZABETH  
RICHARDSON

ELIZABETH ROBSON

WILLIAM SIMPSON

AGNES SMITHSON

EDWIN THORNE

CAROLINE J. WESTLAKE

CATHARINE WILSON

# STATISTICAL TABLE

*Showing the deaths at different ages in the Society of Friends during 1912, 1913, 1914.*

AGE	1911-12			1912-13			1913-14		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Under 1 year .. ..	1	2	3	6	2	8	2	2	
From birth to 5 years ..	3	2	5	7	6	13	3	4	7
From 5 to 10 years ..	—	3	3	—	—	—	2	3	5
" 10 to 15 " ..	2	2	4	2	1	3	2	—	2
" 15 to 20 " ..	1	1	2	—	4	4	2	3	5
" 20 to 30 " ..	2	4	6	3	2	5	5	3	8
" 30 to 40 " ..	7	6	13	4	6	10	3	6	9
" 40 to 50 " ..	13	10	23	10	10	20	8	18	26
" 50 to 60 " ..	19	19	38	16	19	35	11	12	23
" 60 to 70 " ..	21	35	56	31	31	62	29	24	53
" 70 to 80 " ..	44	46	90	42	3	85	42	35	77
" 80 to 90 " ..	20	38	58	29	36	65	28	48	76
" 90 to 100 " ..	5	8	13	4	9	13	2	5	7
" Above 100 years ..	—	—	—	—	1	1	—	—	—
Age unknown .. ..	—	—	—	2	—	2	—	1	1
All Ages .. ..	137	174	311	150	168	318	137	162	299

Average age in 1911-12 ..	...	65 years
Average age in 1912-13 ..	...	65 years
Average age in 1913-14 ..	...	65 years



# THE ANNUAL MONITOR

1915

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## OBITUARY

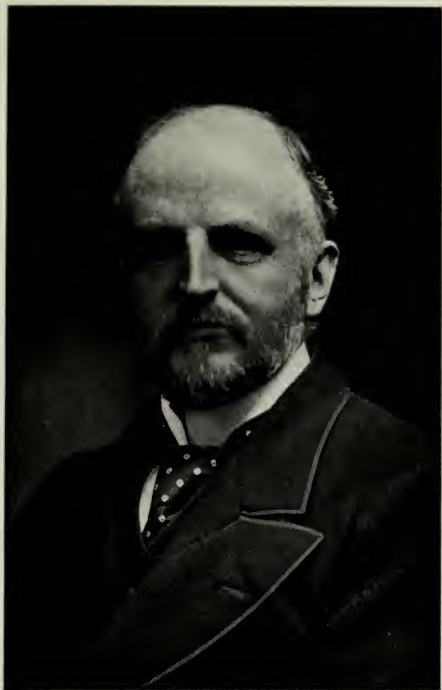
The following list includes all the names of deceased Friends given in the official Monthly Meeting Returns supplied to the Editor. A few other names are given of those who, it is thought, were also either actual members, or very closely associated with the Society.

---

	Age.	Time of Decease.		
ALICE ANN ABBATT ..	76	12	2	1914
<i>Bolton. Died at York.</i>				
BENJAMIN ASTON ABBOTT	79	16	7	1914
<i>Stockton-on-Tees.</i>				
ELIZABETH ABBOTT.. ..	82	19	4	1914
<i>Cork.</i>				
JOSEPH ADDY .. ..	76	17	3	1914
<i>Shepley, nr. Huddersfield.</i>				
SAMUEL ALEXANDER ..	74	7	7	1914
<i>Felixstowe.</i>				
WILLIAM ALEXANDER ..	78	28	10	1913
<i>Ipswich.</i>				
EDMUND ALLEN .. ..	64	13	2	1914
<i>Armagh.</i>				
MARGARET GRACE APPLEBY	61	13	7	1914
<i>Old Colwyn, North Wales.</i>				

SAMUEL FOX ARMITAGE ..	83	18	3	1914	<i>Nottingham.</i>
ISABELLA ARMSTRONG ..	54	7	4	1914	<i>Close House, Bishop Auckland.</i> Wife of Thomas Armstrong.
CHARLES ASHBY .. ..	85	10	6	1914	<i>Staines.</i>
MARY FRANCES ATHERTON.	47	30	3	1914	<i>St. Helens.</i> Died at Cottage Hospital. Wife of Joseph Atherton.
THOMAS ATHERTON.. ..	82	13	9	1914	<i>St. Helens.</i>
GEORGE BAKER .. ..	64	19	1	1914	<i>Acomb, York.</i>

George Baker was the second son of James Baker, of York, where he was born in 1849. His mother, who died when he was four years of age, was Fanny Burt, daughter of Thomas Petchell, of Wainfleet and Fulbeck, Lincolnshire, who was of Huguenot descent. Going to Ackworth School at the age of nine, George Baker was head of the School before he was thirteen, and after a short time at Bootham, closed a brilliant school career to go as youngest apprentice to the drapery business. After experience at Leeds, Manchester and Scarborough, he returned to York and entered his father's business, soon becoming a partner, and



GEORGE BAKER





eventually sole proprietor. Studying accountancy in his leisure time he, in 1887 gave up the drapery business, and after ten years at J. Rowntree & Co.'s works, took up audit and accountant work in York.

In 1874 he married Mary Rebecca Pumphrey, elder daughter of William and Elizabeth Pumphrey, of Osbaldwick, near York, and granddaughter of Thomas Allis, F.R.S., the noted naturalist, who was for many years Superintendent of the Friends' Retreat, at York. This was an extremely happy union, and both were "marvellously helped" to bear the anxiety of Mary R. Baker's long illness and her home call at the early age of 28, leaving George Baker the care of their two little children—a sacred trust devotedly fulfilled.

Descended on both sides from those who joined Friends in time of persecution, he was keenly interested in the welfare of the Society. He served the Meeting as Clerk of Preparative and Monthly Meetings, as an Overseer, in Adult School work, and in many other directions. He was one of the promoters and original members of both the Bootham and Ackworth Old Scholars' Associations. In its early days he took a prominent part in the Good Templar Movement, and was an earnest worker in the Temperance cause. Municipal affairs greatly interested him, though

it was not till late in life that he found himself free to serve on the City Council.

The death of his only son, George Petchell, in 1903, at the age of 26, came as a great grief to him; they had been devoted comrades, with work and aims in common. It was in the months which followed that George Baker brought into a connected form the narratives and genealogical and antiquarian matter, which, three years later, he published under the title "Unhistoric Acts: Some Records of Early Friends in North-East Yorkshire." To those who knew the author best, this book seems to embody very much of his spirit and aspirations.

Nine months after the book was published, and just a year after removing to Acomb, two miles from York, George Baker was taken ill very suddenly, and those who only knew him during the remaining seven years of his life, will remember him in his bath-chair, always cheerful and patient, and there are many who thankfully acknowledge the helpful influence of his brave spirit of faith and unselfishness. He continued to take the keenest interest in outside affairs, especially in the Friends' Meeting at Acomb, which he helped to start only a few months before his illness began. In his chair he attended whenever possible, and his influence was great amongst young and old. The Band of Hope carried on by





ALFRED P. BALKWILL

his daughter and niece was another fruitful field of labour, and the children loved him. His garden he delighted to share with others, and Friends who "visited" the Meeting were always warmly welcomed to his house. He entered "the joyful life of unlimited service" on the 19th of January, 1914. A Friend, some years his senior, writes :—

“I think, since living in York, I have esteemed him as one who was, in truth, part of the salt of the earth, seeking not his own, and unswerving in his convictions after righteousness; this knowledge brings . . . thankfulness for the higher life and light manifested so clearly and so long in his life amongst us.”

ALFRED PAYNE BALKWILL	79	1	6	1914
<i>Plymouth.</i>	[Communicated.]			

In the passing from our midst of Alfred Payne Balkwill, a distinct personality has been lost to the Society of Friends, and to the town of Plymouth, where he was so well-known.

Gracious courtesy, shown to rich and poor alike, was so written on his face and figure that it may be summed up in the question of a lady seeing him accidentally at Postbridge, the village of his country home, when she said :—

"Who is that old gentleman? He looked like the squire of the place."

The son of Joseph Hancock Balkwill, a chemist, of Plymouth, and his wife, Ann Payne, of Pryor House (now called the Priory) Wellington, he was also a descendant of the Mary Pryor who was born in the curious Dutch house known as "None-such-House," on London Bridge. This ancestress became a minister amongst Friends, travelling in America in days when a ministerial visit to that country was a far greater event than now. Indeed, the vessel she was sailing on was wrecked, though no lives were lost ; and Mary Pryor, by her faith and prayers, stimulated the captain and crew to efforts that kept the vessel afloat until assistance from another ship came to their aid, and took them safely on board. It was an immense loss to A. P. Balkwill, as well as to his brothers, when the father who had interested their young minds in all that was ennobling in nature by land and sea, who pointed out to them the colour of the robin's breast, and the beauty of the tiniest flower, as a part of the Creator's work, was taken away by death, when they were but children. He left behind him the example of a noble life and of a daring moral courage that was not afraid to be the first *pledged* total abstainer in Plymouth.

Educated at Sidcot, and leaving at an early age, A. P. Balkwill took up his residence in Plymouth, never to leave it save for short holidays,

until his country house at Postbridge, in the midst of Dartmoor, absorbed his interest and attention, and here many of his later years were spent.

In Plymouth, though his time was largely absorbed by the cares of business through the day, he devoted his evenings to work amongst the poor at the ragged school—preaching under the archways in Union Street, visiting the most destitute and suffering of his boys, and leading many to Christ. Of one such he has often spoken. A boy dying of consumption, who, though the rain came through the holes of the roof, lay praising God and rejoicing in his Saviour. A similar scene comes before me as I write : a poor cottage on Dartmoor—a tiny room—a dying woman with no assurance of salvation—and a kind, gentle voice repeating the words to the rapidly deafening ear : “ I am the Resurrection and the Life,” till the light broke and the look of joy came to the dying face. Many such stories could be told if space allowed.

A teacher in the Friends’ Adult School from its earliest days, he gathered round him for years a large class of men devotedly attached to him. His sympathy with the Salvation Army was shown in a most practical way in the times when the late General and Mrs Booth were much misunderstood and misrepresented, not only

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inviting them personally to stay at his house, but for years offering hospitality to their officers—on one occasion a large party from India.

He married in 1875 Sophia Newman, daughter of Josiah Newman, of Buckfield, Leominster, and his married life was of the happiest type. Together they made the lovely home on the moors a haven of rest to many; during summer months it was always full of personal friends and those needing refreshment, and a most delightful atmosphere of unconventionality prevailed among the guests.

A. P. Balkwill, with his knowledge of medicine, was the "Doctor" of the village, and many a sick and lonely sufferer has been relieved by him when it meant miles of walking, late at night, over a dark moor in all sorts of weather. Never robust, these walks were often a real tax on his strength, but the self-denying love for others was a strong factor in his life, and showed itself in many ways, both to relatives and others.

With a soul full of love of the beautiful—expressed in the exquisite arrangement of flowers for the table, or in the manner of a gift to a friend—he never had the opportunity of travel which some enjoy. His was a quiet, uneventful life as regards great changes or events; but as Vigurs Harris correctly summed up his life's work on the funeral day :

“He went about doing good and healing them that were oppressed and harassed of the devil, for God was with him ; ” adding—

“There was one trait in A. P. Balkwill’s character of which he felt he must speak—his passionate pity and concern for the man down by reason of his sin. When a man emerged from prison, it was A. P. Balkwill who wanted to be his real friend.”

During his last illness he wrote :

“Lying here, with much time for thought, I am thankful for the Quaker Church, in spite of all its pettinesses, holding the grand verities of Christianity in all their simplicity. They are what the world wants, and they place the Society in the van of all the Churches at the present time.”

His love for the Society was great, and his interest in its business keen to the last. From an early age he had a decided gift in the ministry, which was acknowledged many years ago, and was used not only in Friends’ Meetings but with great acceptance amongst the Soldiers’ and Sailors’ Meetings at Devonport and elsewhere. In some directions his views were very broad. While giving forth, with no uncertain sound, the message of salvation through the Atonement of Jesus Christ, and fearlessly proclaiming the divinity of our Lord in days when much unitarian doctrine was creeping in amongst Friends, he was not dogmatic on many points, such as the future life. A

visit from his cousin, Henry Richardson, of Newcastle, and a conversation with him on the above topic led to a very interesting exchange of views, and from A. P. B.'s reply we quote the following :

“ It is always specially interesting to compare notes on the journey of life. I like the idea of a rest at the end, but have always expected that there would be recognition first of those who had gone before. I remember my dear mother's keen anticipation of meeting father. I find my thoughts of late years turn to meeting Christ, “waking in His likeness.” There is no necessity, is there, that all should wake at once ? it would not be natural, and perhaps not so pleasing as to meet dear ones one by one. I put all questions at rest by Christ's parable about the many mansions, “ Let not your heart be troubled.” The fitness for the change does not trouble me either ; much of the getting fit is so entirely out of one's own power, that I simply leave it, and let the one word, Christ my Saviour, cover it all. What occupies me are the little things of daily life.”

The last six months, spent in bed through the shock from a fall downstairs in the night, was borne with the utmost patience and sweetness. Two of his sisters lying ill at the same time, one at Woodside, the other at Birmingham, he was cut off from much intercourse with them at the last, but once sent a message to A. M. Richardson :

“Give her my love and tell her I am as happy as I can live.”

On another occasion he said to a niece :

“I thought last night I was dying, and it was just lovely.”

Although in his eightieth year his mind was undimmed, and his interest up to the last as keen as ever in all around. It was a pleasure to visit the sick room, where the bright, beautiful devotion of his wife and his own peaceful waiting for the Master's call,

“It is enough, come up higher,”  
was a striking lesson to all who met it.

So the angel of death stole in quietly one morning, and “he was not, for God took him ;” but in that place of recognition in which he believed he was to meet the sister, Mrs Rendel Harris, who passed away within twenty-four hours of his call, without knowing that her brother had gone first.

“Servant of God, well done,  
Rest from thy loved employ ;  
The battle fought, the victory won,  
Enter thy Master's joy.”

A large and representative crowd of rich and poor gathered to show their love and esteem at the Friends' Meeting-house, Treville Street, Plymouth, for a funeral service, when a hymn was

sung and Vigurs Harris gave a most helpful address to all on the fellowship with God in this life and the next, a fellowship to be begun in this life and continued beyond the veil.

WILLIAM PRYOR BARCLAY . 65      2   5   1914  
*Tikorangi, New Zealand.* Son of the late John Barclay, of Falmouth.

ALICE ELIZABETH BARRITT. 30      8 10   1913  
*Late of Nottingham.* Died at Montreal, Canada, as the result of a street accident. Eldest daughter of the late Frederick D. and Emma Barritt, of Nottingham.

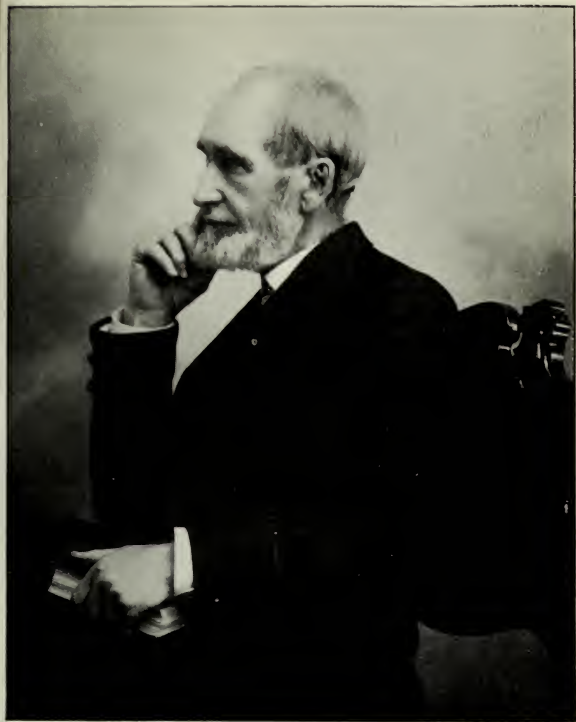
PERCY BARRITT .. nearly 37      4   6   1914  
*Mundesley.*

ALBERT THEODORE BEALE 39      10   1   1914  
*Dublin.* Son of Edward and Maria Beale.

GEORGE COTTER BEALE .. 87      15   4   1914  
*Cork.*

JOEL BEAN ..      ..      .. 88      11   1   1914  
*San José, California, U.S.A.* Died at Honolulu, Sandwich Islands.

Joel Bean, son of John and Elizabeth Bean, was born at Alton, New Hampshire, 12th month, 16th, 1825. On his father's side he was a descendant in the sixth generation of John Bean, of the Scottish clan McBean, who came to New England in 1660, while through his mother he was con-



JOEL BEAN





nected with the historian Prescott, with Daniel Webster, and with the poet Whittier.

Both parents were Friends, the mother having joined the Society from conviction before her marriage, and Joel Bean always regarded his birthright in the Society of Friends as one of the great blessings that had fallen to his lot.

His was "an exceptionally happy childhood ;" he grew up with brothers and sisters " in the midst of natural surroundings of surpassing beauty, in winter scenes like those of Whittier's ' Snowbound,' and in no less delightful occupations of spring, summer, and autumn, with sports and tasks recalled in after life as sunny memories associated with loved companions and endeared haunts of pastures, fields, woods, and singing birds." " We children," he once wrote, " were always glad to go with our parents whenever we could to the Friends' Meeting at Gilmantown, a drive of eight miles over steep hills."

He wrote later in life of the " assemblies in whose silent worship I felt the nearness of God " as among the most sacred memories of his early years. Indeed, the strongly religious atmosphere of a Quaker home, the visits " of travelling Friends with heavenly messages," and the habit of regular attendance at Meetings for Worship, must be accounted perhaps the most significant formative

influences in our beloved Friend's early life. These were, however, supplemented by many others—the wholesome life of the country, the ideals of true simplicity, the training in the rural schools and later at the Friends' Boarding School at Providence, R.I., and his early experience as a teacher; and the result was a singularly beautiful nature, strong and devoutly religious, endowed with a love of beauty and of poetry, deeply reflective, and with the power of clear thought and resolute action

He has recorded two solemn and significant experiences which came to him in his youth, while he was in attendance at New England Yearly Meeting, then held at Newport, R.I. One was a call, clear and unmistakable, to give to that large gathering a message which had been impressed upon him before leaving home—no light matter for a stripling unaccustomed to public speaking—and the other was a vision that at some future time it would be required of him to visit the Sandwich Islands for religious service there. So clear, he tells us, was this vision, that nothing could ever afterwards efface it, and "I could engage in no business, nor form any plans henceforward, without reference to it." These two experiences—easily comprehended by those to whom the basic Quaker doctrine of immediate Divine guidance is a reality and not a mere form

of words—were indicative of the deeply spiritual nature of Joel Bean, and had an important bearing on his later life. His gift as a minister was in due time recognised by the Society, and no one who has enjoyed the privilege of sitting under his ministry can ever forget his solemn bearing, his manifest sense of being led by the Spirit, and his sweet and strong interpretations of the Divine love as manifested in the life and death of our Lord. For his was ever a gospel of Love, not of Wrath, and to him the deepest significance of the life and work and sacrifice of Christ lay in the complete revelation of the Father's love and of man's sonship with the Father.

To Joel Bean the exercise of his gift in the ministry was always a solemn thing. To him it was indeed a gift.

"Every message," he wrote less than two years before his death, "has come to me as an *opening*, not as an acquirement of study."

And after expressing his recognition of the fact of the diversity of spiritual gifts, he continues:—

"But I believe there is a prophetic gift that needs and finds in a waiting worship the best opportunity for its growth and exercise."

Yet it is always to be remembered that in the case of our friend this prophetic gift was never incoherent emotional expression, but the clear, illuminating, logical setting forth and interpretation

of his own deepest spiritual experiences. He sometimes spoke feelingly of his "slowness of tongue" and of the weakness of the "earthen vessel," too truly humble to realize how greatly his own studious, meditative habits and keen intellectual power aided in making him one to whom such openings could come and in giving him power in their interpretation.

Again the call to service in the far Pacific Islands—far indeed from the little New England home—coming, as it did, so suddenly and in such unlooked-for fashion, "brought to my mind," he wrote, "by no traceable association"—this too, was duly and powerfully to shape his course in life. But this was to be years later.

In 1855 the Bean family removed from New Hampshire to West Branch, Iowa, whither Joel Bean had made a pioneer journey two years before, and where he had secured possession of a tract of rich prairie land. This region was then literally the far West. There were no railroads, and the country was an unbroken prairie. The newcomers were kindly received by Friends who had already begun the settlement of the district, and ere long an extensive Quaker colony grew up with a prosperous Meeting. Here in labour on the farm, in wholesome intercourse with neighbours and friends, in teaching, and in ever widening religious service, Joel Bean made his home for twenty-

seven years. He was recorded a minister in 1858, and he served for many years as Clerk of Iowa Yearly Meeting, which was set up in 1863.

In 1859 he was married to Hannah E. Shipley, daughter of Thomas and Lydia Shipley, of Philadelphia, a gifted and consecrated woman, who for upwards of half a century was to be in the truest sense a helpmeet to him. (A sketch of the life of Hannah Bean appeared in the *Annual Monitor* for 1911.) She entered fully into her husband's project of religious service in the Sandwich Islands, of which he had informed her before their marriage, and two years later the time came when the call was to be obeyed. Under a full sense of Divine guidance they set out, taking with them their little daughter, reached their goal after a long journey by way of the Isthmus of Panama and San Francisco, and remained in the Islands nine months, visiting remote mission stations, stimulating the spiritual life of the missionaries, and bearing to the natives the good tidings of the Grace of God in Christ. While labouring at Hilo, among the large Hawaiian flock of Titus Coan, Joel Bean suggested that it might be wise for him to leave before a service was held in which the Sacrament of the Eucharist was to be celebrated. Titus Coan responded with enthusiasm :—

“No; it will be my opportunity to make more clear the true meaning of communion.

They know your spiritual life. They have felt it. I shall tell them that you inwardly partake of the life of our Lord, without the symbols of bread and wine which avail us nothing unless individually accompanied by a like inner experience."

By their rare tact and sympathy, Joel and H. E. Bean so endeared themselves to the Islanders and missionaries that when they revisited Hawaii nearly fifty years later they were given a warm and loving welcome by the children and the children's children of those to whom they had ministered.

After their return to America ten years were spent at the Iowa home, and then, in 1872, Joel and Hannah Bean visited the British Isles, attending many Meetings in England, Scotland, and Ireland, and London and Dublin Yearly Meetings—a visit which led to warm friendships with many English Friends, one of whom wrote of him :—

" Joel Bean stood always for freedom and for progress—for the freedom of the spirit as against the bondage of the letter. Firmly rooted in the foundation truths of Christianity, he could fearlessly welcome truth from whatever quarter it might come. He had been touched by the new spirit in thought, and this prepared him to welcome, later, the researches of reverent Biblical criticism. He did not rely on outward authority, for he believed that ' wisdom is justified of her

children,' and that the truth will commend itself as truth to the heart that receives it, as light commends itself to the eye. As one who had habitually

‘ amongst least things  
An under sense of greatest,’

he was dowered with a true insight into spiritual relations. There was a fine kinship of spirit between him and the late Thomas Erskine, of Linlathen—the same gentleness and humility and readiness to enter into fellowship with all, the same openness and receptivity of mind, and full trust in the power of Christ over the whole man, body, mind, and spirit. Such a man came like the liberating breath of spring to young hearts that were struggling to find their way into a larger and freer inward life, whilst to the old and the suffering he brought cheer and hope and strength.”

Returning to America, they spent two years as teachers in the Friends’ Boarding School at Providence, R.I. (now known as the Moses Brown School), and then returned to Iowa.

This was in 1877 at a time when the wave of “revivalism” that swept over the United States was at its height—a movement which, however helpful and fraught with promise in its inception, was to work such havoc in many communities of Friends. Of the earlier stages of this movement no one has written with saner sympathy than Joel Bean himself.



“It began,” he wrote, “with a genuine and deepening work of Grace—a moving of the Spirit of the Lord upon the hearts of our people. . . . There was a prevalent longing for a deeper Christian experience, a clearer, higher, more victorious faith.”

It would be out of place here to attempt to show how the movement changed in character, passing in certain places at least into extreme and hysterical emotionalism, or how its leaders came to insist on the doctrine of complete sanctification, instantaneously obtained by an act of faith alone—a second definite experience, following upon a similarly instantaneous conversion. Those familiar with the psychology of religious emotion know how naturally these results followed; but it remains a strange and lamentable fact that so many of the leading ministers of the Society of Friends in the West were completely carried away with the new movement, and were led to abandon much that has ever been held fundamental in Quakerism. The “pastoral system” came to be very generally adopted in these Meetings, and the old Quaker conception of worship was all but abandoned; here and there the outward ordinances of water baptism, etc., were observed; the doctrine of the Inner Light was in 1878 expressly repudiated by Ohio Yearly Meeting “as dangerous, unsound, and unscriptural,” and strenuous efforts were made to force



the acceptance of the newer views upon the Society at large.

In this new movement Joel Bean, true to his convictions, and honouring the fundamental truths of Quakerism, could take no part. He loved the old ways, and saw clearly how far from the ideals of Quakerism the new paths would inevitably lead; but his nature was a sweet and tolerant one, wholly disinclined to controversy. He therefore did no more than write occasional articles on the vital issues then before the Society—and these by request—showing, as did the similar papers of his friend Whittier, the great and unbridgeable gap between the new and the old. These papers gave offence to the leaders of the new movement, and an antipathy toward Joel Bean and other conservative Friends arose. The persecution did not cease until the Meeting in which he worshipped in California, whither he had removed, was laid down, and he and his wife, with others, were deposed as ministers, and finally dropped as members.

It is necessary to mention these painful matters, though our dear friend himself would, we may be sure, wish as little stress to be laid on them as possible. It was the great privilege of the writer of this memoir from 1892 until Joel Bean's death in first month, 1914, to be closely associated with him in the little Meeting at College

Park, and as time went on to be honoured with his affectionate friendship. He has often heard him speak with pained surprise of the attitude assumed toward him by Iowa Friends, but has never heard one word of bitterness. More than this : while in many communities Friends unable to follow the new movement felt that duty called them to separate from the main body, Joel Bean's attitude may be set forth in his own words :—

“I never encouraged separations nor had any part in them, believing for myself it was better to stand true to my convictions and to suffer the consequences in the body, than to separate from the body.”

It was a source of comfort to our friend, and to all who loved him, that a few years later he was, without any action on his part, reinstated in membership. His gift in the ministry was later recorded in his old Meeting in New England, to which he had been invited to remove his membership.

The removal to California took place in 1882. There in one of the suburbs of the city of San José, called College Park, a little group of loyal and devoted Friends found a spiritual home, and have ever since maintained a Friends' Meeting. There was no separation from the main body ; the setting up of the Meeting was due to the exigencies of the situation, and membership

in it has never meant the severing of previous connexion with any Yearly Meeting or Particular Meeting. Further, Friends of the various different branches habitually worship at this Meeting in complete fellowship and liberty.

College Park was Joel Bean's home until his death. The summers were ordinarily spent at Pacific Grove, on the California coast. Here a truly favoured Meeting was held in Joel Bean's cottage. More than one visit was paid to the Hawaiian Islands, where one of his daughters has made her home, and it was there in that land of sunshine and beauty, with his two daughters ministering to him in all that love could supply, that he passed away on 1st month eleventh, 1914.

This brief sketch gives no adequate conception of the labours of Joel Bean in his active years as a teacher in New England village schools, in the Friends' School at Providence, at New Garden, N.C., and for many years in his own school at West Branch, Iowa ; it but touches upon his long years of work as a minister of the Gospel ; and it omits his journeyings in the ministry, and as companion of Isaac Sharp, on the occasion of the latter's visits to American Meetings in the autumn of 1882. But those who knew Joel Bean know how full of service his life was, despite the quiet and unassuming ways in which that service was rendered. Further, his pen was a ready one,

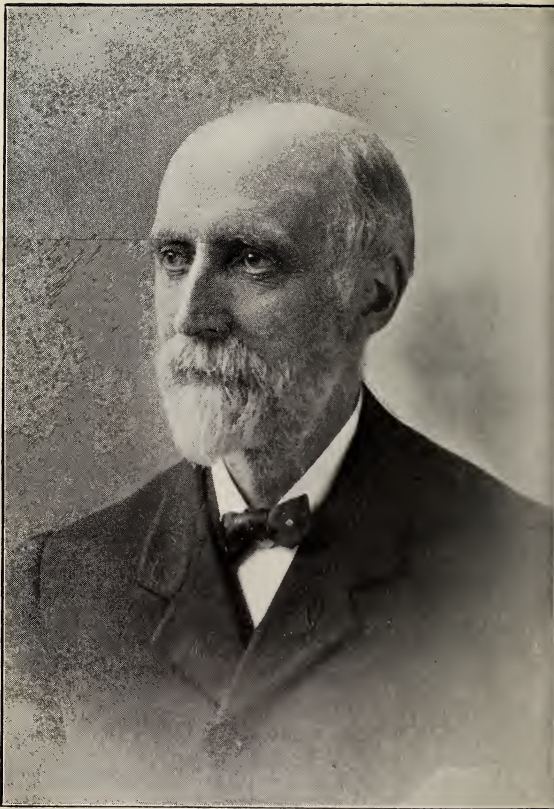
and both his published tracts and articles and papers that have never seen the light richly repay the reading. It was at the invitation of the Pastors' Union of San José that his little tract on "Sacrifice" was written, and this invitation was but one of many tokens of the esteem in which he was held by this association.

We in America are fond of quoting Whittier's "Quaker of the Olden Time" as giving a true and sympathetic expression of the sobriety, simplicity, and religious earnestness of a type of character which the world is coming to look upon as past and gone; but there is a passage in one of Whittier's letters which seems even more adequately to express the true Quaker ideal.

"Quakerism," he writes, "in the light of its great original truth, is exceeding broad. As interpreted by Penn and Barclay it is the most liberal and catholic of faiths. If we are not free, generous, tolerant, if we are not up to or above the level of the age in good works, in culture and love of beauty, order and fitness; if we are not the ready recipients of the truths of science and philosophy—in a word, if we are not full-grown men and Christians, the fault is not in Quakerism, but in ourselves."

It is men and women of this type that alone can interpret Quakerism to our age. And in the annals of Quakerism the present writer can think of few whose intellectual and spiritual characters





CHARLES BINNS

have been in more complete harmony with this ideal than was that of his dear and honoured friend, Joel Bean. ✓

GEORGE ARTHUR BECK .. 49      3   8   1914  
*Cranleigh, nr. Guildford.* Died in Auckland,  
 New Zealand.

GERTRUDE ELIZABETH

BELDING .. .. 40      3   7   1914  
*Norwich.* Wife of George Alfred Belding.

EDWARD BELL .. .. 91      4   10   1913  
*Anneville, Carlow.*

OLIVER BENTLEY .. .. 68      28   2   1914  
*Detroit, Michigan, U.S.A.*

ALICE ETHELWYN BEWLEY 7      16   8   1914  
*Dublin.* Only daughter of Thomas W. and  
 Elizabeth B. Bewley.

LOUISA ELIZABETH BEWLEY 70      10   1   1914  
*Monkstown, Dublin.* Wife of Samuel Bewley.

HANNAH BICKERTON .. 53      15   2   1914  
*Bishop Auckland.* Wife of Edward Bickerton.

ISAAC HENRY BIGLAND .. 60      21   5   1914  
*Stockton-on-Tees.*

CHARLES BINNS .. .. 70      22   5   1914  
*Bradford, Yorks.* An Elder.

Charles Binns, of Bradford, was a son of David and Hannah Webster Binns, of Halifax, where he was born in 1843. He was educated at

Ackworth and at James Wood's school at Alderley Edge, Cheshire. He was of a timid, retiring disposition, and his school career was uneventful. On leaving school he was apprenticed to Hotham and Whiting, wholesale drapers, of Leeds, and here he began to show that interest in Sunday-school work which characterized him through life. A remarkable letter, written by one of his old pupils, speaks volumes for the influence which he gained over the Sunday scholars who came under his care. The writer, as a boy, had been very troublesome in the junior school, held in the old Meeting-house premises in Camp Lane Court, Leeds, and he was finally expelled for some act of grave misconduct. Charles Binns, hearing of this, succeeded in procuring his admission into the Adult School, first having a serious talk with the boy before his entry into the new class. Finding he had some talent for drawing, Charles Binns proposed to him the starting of a drawing class in the school. This the boy took up with enthusiasm, and the fresh occupation and the kindly interest which Charles Binns showed in him, led to an entire change in his behaviour. The poor lad had a drunken father, who was so impressed with the improvement in his son that he himself began to attend the Adult School, and the result was a complete transformation of the home. Writing forty years after the occurrence, this once troublesome boy says :



“ Oh, how I thank God for all this, and Charles Binns its first influence. I can scarcely write in my thankfulness. All I am for good I trace to the one who had become so dear to me.”

In 1867, Charles Binns went to Bradford, where he remained the rest of his life, entering the business of his uncle George Binns, flannel merchant. Two years later he was married, at Bainbridge, to Margaret Baynes, who belonged to an old Quaker family residing at Cubeck, near Askrigg. It was not long before he found in Bradford abundant work in connexion with the Meeting and the schools.

During his career he filled acceptably many offices in the Society of Friends—Minister, Elder, Overseer, for which office he was peculiarly well fitted; Trustee of various funds, Teacher, and, eventually, Superintendent in the Sunday Schools. During recent years he did not take frequent vocal part in Meetings for Worship, and it was at his own request that his name was removed from the list of acknowledged ministers. But he was an ideal Overseer, unflagging in his zeal for visiting the members and attenders of his Meeting, and especially the sick, or those in trouble or difficulty.

A Bradford Friend thus writes of him :—

“ He was always welcomed as a visitor amongst Friends and attenders, and to his dogged

perseverance may be attributed the success of the Mission work carried on in Bradford Meeting for over forty years. For while others at times grew faint-hearted and weary, he kept on. For years he had charge of a class of women at the Sunday School. In 1894, at the time of his silver wedding, scholars and teachers presented him with a time-piece, and Mrs Binns with silver candlesticks.

“Charles Binns did not outgrow his popularity, but retained the esteem and affection of those who knew him to the end. His work in connexion with the Meeting will remain a precious memory. It was mainly his zeal and earnestness which helped to establish the Mission Society membership in our Meeting. Having gathered a number of seeking souls into the Mission, it was thought well to retain them by means of a simple form of membership. All they were expected to subscribe to was the simple formula :—‘Repentance towards God, and faith in our Lord Jesus Christ.’ There can be no doubt that during the last thirty years or more many of those who joined the Mission were spiritually blessed and their lives changed, and through its influence many have joined the Society of Friends, and become some of its most loyal members ; and this through the instrumentality of men like Charles Binns.”

For upwards of twenty years he was a member of the Board of Directors of the Friends’ Provident Institution. He was eminently tactful as a mediator, in which capacity he was often asked to serve, having a marked faculty of seeing both sides of any question in dispute. He was,

however, very outspoken and genuine, and "conscientious to a degree." He died on the 22nd of May, 1914, within a few days of his 71st birthday, and, as will be seen above, his wife, Margaret Binns, did not long survive her husband, passing away within two months of his decease.

MARGARET BINNS .. .. 71 10 7 1914  
*Bradford, Yorks.* Widow of Charles Binns

PHÆBE LUCAS BINYON .. 7 mos. 19 7 1914  
*Ackworth, nr. Pontefract.* Daughter of Alfred Edwin and Norah Josephine Binyon.

JAMES BISSELL .. .. 78 1 12 1913  
*Thadford, Ontario, Canada.* Formerly of Sunderland and Stockport.

JOHN BLAND .. .. 92 10 4 1914  
*Keighley.*

JOHN BLUNSOM .. .. 66 11 9 1914  
*Northampton.*

ALICE BORDLEY .. .. 76 20 4 1914  
*Settle.* Widow of John Bordley.

ELIZABETH JANE BOWMAN 63 20 7 1914  
*Wensley Hall, nr. Matlock.* Wife of Sidney Bowman. Died suddenly at Chinley Station, M.R. An Elder.

ELIZABETH BRADY .. .. 82 16 5 1914  
*Edgbaston, Birmingham.*

HANNAH BRADY .. .. 77 20 11 1913  
*Barnsley.* Widow of Charles Brady. A  
 Minister.

In thinking of Hannah Brady's life and service in Barnsley, unbidden come to mind the words of the great Apostle :—

“I can do all things through Christ who strengtheneth me.”

Almost all her married life she was a complete invalid, about for the last twenty years a measure of health returned to her and enabled her to take some part in the activities around her ; especially did she interest herself in the work of the local branch of the B.W.T.A., of which she was President for many years. Hannah Brady took a keen interest also in the Adult School work, especially the school opened in the village near her home, and those connected with it always knew they had her sympathetic support. As a member of a small Meeting—an acknowledged Minister in the Society—Hannah Brady was ever faithful in her service, and her Ministry was always one of hope and encouragement ; the keynote of her whole spiritual life, and which found expression in her vocal service in our Meetings for Worship, was “Trust.” Her spiritual life was a deep and a real experience, and one could not come into contact with her, especially during the last years of her life, without feeling

she lived in a rarer atmosphere than most of us. Hers was essentially a "prayer-life"—nothing was deemed too trivial in her own life or that of her friends to be made a subject for intercession. Trouble and difficulty and failing health brought her nearer to her Lord, and nothing separated her from the consciousness of God's love to her in Christ. Her last message sent to us from her sick room and delivered by a niece at her funeral sums up her simple faith:—

"Tell them they may have everything that this world can give, but unless they have Christ they have nothing at all."

A memorial notice of Hannah Brady would not be complete which did not make mention of her work as an Elder. She took her office of Elder seriously, and sought and had useful service in that capacity, more particularly by encouragement, though not failing in the less congenial course of expressing lack of unity and corresponding advice, if she deemed such were needed. ✓

BENJAMIN BRAYSHAW .. 84 17 7 1914  
*Poole.*

JANE ELIZA BRAYSHAW .. 74 27 5 1914  
*Manchester.* Wife of Alfred Brayshaw. A Minister and Elder.

Jane Eliza Brayshaw was the eldest daughter and the second of the seven children of Shipley

and Elizabeth Neave (*nee* Stephenson), of Manchester. Brought up by parents who were concerned to live in the right way of the Lord, she early imbibed a reverent acceptance of the Holy Scriptures as the outward authority on life and doctrine, and without going so far as to assent to the verbal inspiration of them, she unreservedly accepted the words of our Saviour :—

“ They are they which testify of Me.”

For many years she was a diligent searcher of them, making use of the Bible Searching Almanac, in which she invariably found the text for the day without using the Concordance. For many years she filled a useful place amongst her friends, both in her own Meeting and as Clerk to the Women’s Yearly Meeting, and, though not possessed of large outward means, she endeavoured to be a faithful steward of the little, and her compassion and sympathy were much with the poor and those who were afflicted in various ways. Her faith was shown by her works, and, though often labouring beyond her strength, it was never upon these that she rested her hope and trust, but on the mercy and merits of her Redeemer, given to believers through the one offering of our Lord and Saviour Jesus Christ.

The last illness was not of very long duration, and largely free from outward suffering, commencing with heart failure and ending in cerebral

hemorrhage, which produced unconsciousness ; but whilst conscious, she was sustained by her faith and trust in her Saviour, and on the 27th of 5mo., 1914, her loving spirit (three years after celebrating the Golden Wedding) left the outward tenement, we reverently trust “to be with Christ, which is far better.” Her knowledge of religious hymnology was exceptionally wide : the hymns of the late Jane Crewdson were very dear to her, and she often repeated the one entitled :—

## WONDROUS LOVE.

Oh Saviour, I have nought to plead  
 On Earth below or Heaven above  
 But just my own exceeding need  
 And Thy exceeding love.  
 The need will soon be past and gone,  
 Exceeding great, but quickly o’er ;  
 Thy love unbought is all Thine own,  
 And lasts for evermore.

HANNAH BRAYTON ..	.. 62	9 2	1914
<i>Fritchley, Derbyshire.</i>			
EMMA BRIGGS ..	.. 84	13 10	1913
<i>Fulford, York.</i> Widow of William Briggs.			
ROBERT HENRY BRIGGS ..	59	4 8	1914
<i>Forest Gate, London, E.</i>			
MARGARET BRIGHAM nearly	6	15 12	1913
<i>Darlington.</i> Daughter of J. C. and E. Brigham.			

BENJAMIN LINDSAY BRITTAIN 69      13   3   1914  
*Gedney, nr. Holbeach, Lincolnshire.*

The death of Benjamin L. Brittain removes a striking figure from the village of Gedney, where for many years past he has been the principal, and, for a long time, the only member of the Society resident in the district. The removal of his personality must leave a great blank in the little community—a blank which it will be difficult to fill after the unique position he has held for so many years.

He was carefully nurtured and trained by strict Calvinistic parents, and he appears to have had a special regard for his godly mother. A friend wrote to him many years ago :—

“Blessed is the man who regardeth his mother ; this blessing truly is yours. It is not the common lot of mankind to have your early training.”

He was born in troublous times, and his father, who was a Lincolnshire farmer, was often hardly put to it in a period of much agricultural depression, for want of capital and suitable farming land. Having felt the hard grip of poverty in his youth, B. L. B. determined, if possible, to avoid a similar experience in after years ; and, in spite of many business troubles, by great natural ability, strict integrity, very strenuous



work, and economy, he eventually met with a large measure of success. But the intervening years were full of difficulties and anxieties, bravely met and nobly overcome. When he was about 25 years of age all his cattle were cut off by rinderpest. He again worked and saved, took a large and highly-rented farm, and one year his crops were destroyed by a hail storm, whilst the farms adjoining his were untouched. Again, on another farm he lost his crops by floods; but still he struggled on till the dawn of a better day. Through all his trials he must have earned the esteem and goodwill of his neighbours, for in later and more prosperous times they showed their confidence in him by electing him to many positions of influence and authority. He became a County Councillor, Chairman of the Urban District Council, Chairman of the Board of Guardians, and a County Magistrate, as well as filling other influential posts.

In his earliest years he began to manifest the sobriety of spirit which was characteristic of him in later life. One who knew him in childhood writes of him:—

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“Always an obedient and trustworthy child, how well I remember him sitting before me in Church, scrupulously clean and neat, his quiet demeanour and winning little face looking even then as though dwelling in the spirit world. I have known him thus for over sixty years.”

A friend of more recent years writes :—

“ He was indeed a pure, faithful soul. I think the unseen and eternal was always the home of his spirit. ‘ He that dwelleth in the secret place of the Most High ; ’ I believe it was his dwelling place, and that in large measure he lived above the things of earth, while simply doing the daily duties that lay to his hand. It is lives such as his that leaven the earth . . . I grieve for you in your loneliness, and for his ‘ little pony friend.’ How tender he was towards all living things.”

His natural trend was towards the principles of the Society of Friends, and he failed to find satisfaction either in the Church of England or in Nonconformist bodies, though for many years he did much useful work amongst them, especially in Sunday School teaching. Though there were Friends in the district, he did not come under their influence. One day, however, a neighbouring farmer’s wife said to him :—

“ I have books in the house which are just like you talk ; I will lend them you.”

He read these books and was astonished to find that the writers held the same views as he did, namely, those of the Society of Friends, of whose leading principles he was convinced, without knowing that they were held by any body of Christians. It was partly owing to his sensitive feelings that he did not at once attach himself

to the local Friends, but about the year 1879, when on a business journey to Dover, he was led for the first time to attend a Friends' Meeting, and in 1881 he obtained leave to re-open the closed Meeting-house at Gedney, for Meetings after the manner of Friends. Two years later he was encouraged to apply for membership, and for over thirty years he faithfully kept the little Meeting open, gathering his friends and neighbours together with the special desire to help them to the discovery of that spiritual light and healing which had been such a blessing to his own soul. But in spite of his own individual earnestness he never succeeded in building up a Meeting, and he often sat alone for an hour's worship, especially in the mid-week Meeting. No one else applied for membership, and he remained the only resident member of our Society, until about fifteen years ago, when a woman Friend came to keep house for him. For some reason he habitually discouraged the visits of ministering Friends, and it is quite possible this may have been one factor in the failure, so far as numbers are concerned, of the Meeting at Gedney. For nine years B. L. B. was a member of the Meeting for Sufferings, but he did not associate to any extent with other Friends, and he seldom attended Monthly Meetings.

It was probably a great disappointment to



ETHEL MATILDA BULLOCK .	22	26	8	1914	
<i>Barking, Needham Market.</i> Daughter of Frederick William and Maud Bullock.					
ANN BULMER .. ..	80	7	7	1913	
<i>Redcar.</i> Died at Kingsbridge. Widow of John Bulmer.					
EMMA BURGESS .. ..	72	12	6	1914	
<i>Burton.</i>					
ELLEN MARIA BURLINGHAM	80	9	10	1913	
<i>Sudbury.</i> Widow of John B. Burlingham.					
WILLIAM BURROWS.. ..	82	16	10	1913	
<i>Diss, Norfolk.</i>					
MARY BURTON .. ..	93	21	1	1914	
<i>Almeley.</i> Widow of Richard Burton.					
WILLIAM BUSH .. ..	74	15	5	1914	
<i>Cleeveancy, nr. Calne.</i>					
MATILDA JANE CAPPER ..	71	4	10	1913	
<i>Birkenhead.</i> Last surviving daughter of the late Jasper and Jane Fryer Capper.					
SIDNEY HERBERT CARR ..	42	8	4	1914	
Died at the <i>C.I.M. Hospital, Kaifengfu, China.</i>					
HARRIET HANSON CASS ..		11	9	1913	
Died in <i>Canada.</i> Wife of John A. Cass, late of Castleford, Yorks.					
ELIZABETH ELEANOR					
CASTLETON .. ..	55	23	2	1914	
<i>Norwich.</i> Wife of George Castleton.					

ERNEST CATCHPOOL	..	53	8	6	1914
<i>Deal.</i> Son of William Catchpool, of Lewis- ham.					
BESSIE CAWL	..	88	3	7	1914
<i>Waterford.</i>					
GEORGE CHAPMAN	..	54	26	8	1914
<i>Waterford.</i>					
THOMAS CHIPCHASE	..	76	27	11	1913
<i>Cotherstone.</i>					
HANNAH CLARBOUR	..	77	30	6	1914
<i>Long Beach, California, U.S.A.</i> Widow of Fountain Clarbour, late of Glasgow.					
EDITH MARY CLARK	..	46	8	1	1914
<i>Doncaster.</i> Died in Madagascar.					

On the 8th of January there passed away, in the capital of Madagascar, one who during the greater part of her lifetime had lived with and laboured for the Malagasy—our dear friend Edith Mary Clark.

Born in Leeds in 1867, she went out, when only four years of age, with her parents, Henry Ecroyd and Rachel Maria Clark, who were then going for the first time as Missionaries to the Island of Madagascar. Her sister Ethel, who has also had a long Missionary experience, was one of the party, who left England in a sailing vessel, the "Sea Breeze"; and they were accompanied by William Johnson, who afterwards lost



EDITH M. CLARK





his life in the riots which followed the French invasion. He, too, was going out for the first time.

Edith Clark's childhood being thus spent in the Island, and often cared for by Malagasy girls whilst her mother was busy with her classes, she grew up with a perfect mastery of the beautiful and sibilant language, enriched, as it is, with proverb and poetic suggestion, so dear to the hearts of the Malagasy people. Six years later, when Edith was ten years of age, her parents took their first furlough, and when they returned to the Island, after a couple of years in England, their three elder children were to remain at home for education. Edith was to have been left behind as well, but her chest was so delicate that the doctors advise her return to a warmer climate, and so she went back with her parents in 1879, and from that time till her death in 1914 she continued to live in Madagascar, with only four intervals of furlough, each of about two years, spent in England. It will thus be seen that out of her life of 46 years only 14 were spent in her native land, so that she had exceptional opportunities of acquiring a unique knowledge of the people and their language and modes of thought. She also became proficient in French, which is now an absolute necessity since the occupation of the Island by the French Government. Her

intimate knowledge of the two languages was of great value, notably so on the occasion of the visit of the F.F.M.A. Deputation last year, when her services as interpreter were often employed. In connection with Ambohitantely Church, which was under the care of Friends, was an infant school, and it was here that Edith Clark first engaged in the work of teaching, which was afterwards to occupy so much of her life. Some of her own early lessons had been learnt in Lucy Johnson's little class for the children of Missionaries.

In 1887 Doncaster became the permanent home of E. M. C. and her parents when they were in England on furlough, and she there endeared herself to all who knew her. Her simple ministry in the Meetings was most acceptable, and went to the hearts of all. Her pastoral work, diligently visiting the members and attenders of the Meeting, as well as the poor and sick, was much blessed. Her love and care for little children were also great. The Missionary Helpers' Union Meetings had her deep interest, and very shortly before she finally left she invited all the members to tea in the Meeting-house schoolroom, and gave an earnest address.

She was formally accepted as a Missionary of the F.F.M.A. in 1889, and took up work at the Girls' High School in the capital, remaining there,

with intervals for furlough, till 1906, when she went into a country district. She was adored by the girls who came under her care during those years, and the way in which she remembered their names, and kept in touch with them, even after they had left school and were married and had families of their own, was simply wonderful. Hundreds must have been directly influenced by her for Christ. She never thought anything too much trouble for her Master or for the Malagasy, for whom she literally laid down her life.

For some years she was associated with the late Henrietta Deane in the Girls' School at Faravohitra, whilst the Infants' School at Ambohitantely, where about half the children were slaves, was put under her special charge. Mrs Leavitt had recently visited Madagascar, and Temperance efforts, in school and out, were soon added to her other work, as well as Sunday School and weekly classes at different places in the near district, for women and girls, some of whom she describes at the time as "the dirtiest and most ignorant children" she had ever come across. In 1891 some special Meetings for the young were held in Tananarive. In these E. M. C. took deep interest, and she rejoiced over the awakening that followed in the Girls' School, whilst through the Christian Endeavour Society, and in other ways, she continued to watch over and help those who

were exposed to so many and so great temptations. She took a great interest in the work of the native Bible Society, which distributes Bibles and Testaments in the distant parts of the Island, and much of her very scanty leisure was filled up with literary work, for which her perfect knowledge of the language specially fitted her. Many of her short stories, either translations or original compositions, have a very large sale. Some of the books are : " Lessons from the Acts of the Apostles," which is in use in nearly all the Protestant mission schools for younger children ; " Talks on the Lord's Prayer ; " " Talks on the Ten Commandments ; " short lives of Moses, Paul, Joseph, etc., for children, sold at about one penny each, and numerous Temperance stories. At the time of her death she was engaged on a small book on the Prophets, but had only finished the first part when she was called away.

In common with many other Missionaries in the capital, E. M. C. retired to the F.F.M.A. Hospital when Tananarive was taken by the French, and those who knew her best can well picture for themselves her quiet readiness to help all she could in that time of greatest need. In 1906 she took her first furlough, spending part of it in Paris to improve her French. On returning she again took charge of the Girls' School during Clara Herbert's furlough, and had also a dozen

girls as boarders, daughters of teachers and Evangelists. The number of day scholars continued to increase, reaching 450, and in 1900 special meetings were again held with the object of leading them to decide for Christ, with considerable result. In 1904 she welcomed her first girl from the unenlightened Sakalava country. She had been brought several days' journey by her parents, with enough money to pay for her keep in advance for a whole year.

Later, Edith Clark joined Henrietta Deane at Ambohimiadana, in the care of the "Near District," with its 18 churches, and she remarked :

"After being a 'town missionary,' and residing in the capital during two terms of service, the more varied and difficult work of a 'country missionary' could not but seem very strange to me."

In 1910 she joined her younger sister, Ethel M. Clark, at Amboniriana. This has always been regarded as one of the most backward parts of the Friends' district, but at a recent Quarterly Meeting there, Ethel Clark writes under date December 2nd, 1913 :—

"It was encouraging to hear the Malagasy themselves speak of the blessings of the Christian religion, and the changes which it had wrought in their lives and homes."

In the same letter Ethel Clark says :—

“ My sister (Edith) has been poorly almost all the time since she returned from the capital in October, and with the third attack of fever she had rheumatism, which made me anxious about her.”

Since going to the country districts she had had bad attacks of malarial fever, and they weakened her very much, her heart being already far from strong, as the result of two attacks of rheumatic fever in her younger days. In her work in the country she had never spared herself, and was most earnest in visiting in the homes of her people, and in itinerating work, the long rides in the palanquin tiring her very much. After three severe attacks of fever, accompanied by rheumatism, which came on in November, she was induced in December to go for rest and change to the Friends' Sanatorium. The weather, however, was very damp, and the rheumatism was increased ; so, after a fortnight there, she returned to the capital, still hoping to be allowed to return to her district and rejoin her sister for Christmas. This, however, the doctors forbade her to do ; she had to go to bed, and never again left it. She was unfailingly patient, and was constantly thinking of others even in her sickness and pain.

The end came suddenly and unexpectedly,

for she passed away in her sleep in the early morning hours of January 8th, 1914. The news of her death quickly spread throughout the capital and its suburbs, and her funeral on the 10th was attended by hundreds of natives, amongst whom were a very large number of her former scholars, who, with streaming eyes, followed her to her last earthly resting place in the same grave as her mother, who had died in the Island some years before. The whole Missionary community of the S.P.G., the L.M.S., the Norwegian and French missions were also present. Of her it is literally true that "she being dead yet speaketh," both in the books she has left behind and in the memory of her beautiful, unselfish, humble and self-denying life.

One of the deputation from the F.F.M.A. writes of her :—

"It has been well pointed out by the Imerina District Committee of the L.M.S. that Miss Clark did not belong simply to one mission, but to all. She was a beloved Missionary and fellow-worker, and in a special manner, the sympathetic friend and helper of the Malagasy girls and women. The great service she was enabled to render to young and old in writing, translating, and editing books, etc., will be remembered for many years, and will form a fitting memorial of her self-denying and consecrated life. Her wish was fulfilled that she might die in the land of her adoption.

“ Oh blessed waking, oh divine surprise,  
 To see her Saviour with her opening eyes,  
 To hear Him answer to her questioning word,  
 ‘ Where am I ? ’ with ‘ For ever with the  
 Lord.’ ”

MARY ANNA CLARK	.. 85	10 12	1913	
<i>Sidcot.</i>	Widow of Robert Clark			
ELIZABETH CLARKE	.. 61	5 2	1914	
<i>Kendal.</i>	Wife of Joseph Clarke.			
FREDERIC GUY COLLINSON	22	12 12	1913	
<i>Halifax.</i>	Died at Geraldton, Western Australia. Son of John William and Ada Collinson.			
JOHN CONING	.. .. 67	15 5	1914	
<i>Stockton-on-Tees</i>				
ELIZABETH ANN COPELAND	81	11 8	1914	
<i>Chingford, N.E.</i>	Widow of Alfred Copeland.			
MARTHA ANN COPELAND	.. 72	28 5	1914	
<i>Darlington.</i>	Wife of James Copeland.			
EMILY COPLAND	.. .. 55	20 9	1914	
<i>Satterthwaite, Ulverston.</i>	Died at Kendal.			
	Wife of James Copland.			
MARIE ANTONIA COTTERELL	44	2 1	1914	
<i>Bristol.</i>				
PATRICIA COULTHART	.. 16	21 9	1914	
<i>Portadown.</i>	Daughter of William E. and Mary Coulthart.			







GWENDOLEN CREWDSON

WILLIAM HENRY CRANSTONE 72      13 12 1913  
*Hemel Hempstead.*

GERTRUDE GWENDOLEN

BEVAN CREWDSON      .. 41      14 10 1913  
*Woburn Sands.*

On the 14th of October, 1913, there passed away at the early age of forty-one, at her own residence, Homewood, Woburn Sands, one whose quiet, unobtrusive nature prevented her from being much known beyond the sphere in which she moved, but whose sweet, unselfish life for others well deserves a record.

Gwendolen Crewdson was the second daughter of the late Wilson and Ellen Crewdson, from whom she inherited names well-known in the Society of Friends. Her mother died soon after her birth in 1872, and her early childhood was clouded by the death of her father, to whom she was much attached, and also by the death of one of her brothers. During her earlier years, she and her only surviving brother, Wilson Crewdson, lived together in a house at Reading, the household being under the care of a lady, Miss Loader, who also supervised Gwendolen Crewdson's studies, and herself took a direct part in her education. Under the careful training of this lady her character unfolded in beauty and symmetry, expanding afterwards into wide circles of influence. At this

early period of her life there was a freshness and originality in her nature which helped to form that striking personality felt by all who came into contact with her.

After a time the home was removed to Bournemouth, the climate of which was thought to be better for her health, which was never robust. It was there, when she was approaching her twenty-first year, that she and her brother began to consider the possibility of her going for a course of study to Girton College, Cambridge. Before doing so, and in order to prepare for the entrance examination of the College, as her education had hitherto been carried out entirely at home, she was advised to go for a time to a good preparatory school. At her age, most ladies' schools would have been to some extent unsuitable, but her friends found for her one which admirably met all her requirements. This was St. Leonards School, St. Andrews, where she took up her residence in a house for mistresses ; and it was very striking how soon she adapted herself to her novel surroundings, and made rapid progress in the studies which were essential to her taking the Cambridge course, and of which she had no previous knowledge.

She had always had a taste for Natural History, and on entering Girton, in 1894, she took the Natural Science Tripos, her subjects being

Chemistry, Physiology, and Botany; and she afterwards spent a fourth year of Post-Graduate study in Geology, for which she had a great liking. She "went down" for two years, after completing her course, and then, in 1900, returned to Girton as Librarian and Registrar, offices which she held till she became Junior Bursar in 1902. Her brother in the meantime had removed to Reigate, and the question arose whether she should continue to make his house her home for the holidays, or make a home of her own. She characteristically decided in favour of the latter, saying:—

"I wish to *make something* of my life."

This resolve was most fruitful in its results. While at Girton she had conceived the idea of providing a House of Rest in the holidays for gentlewomen engaged in earning their own living, whose homes did not provide, and whose limited means did not permit of their otherwise obtaining a restful and inexpensive holiday. With this end in view, and being herself possessed of ample means, she purchased "Homewood"—a house with a large garden, situated close to pine woods on a spur of the Chiltern Hills, near Woburn Sands, and at a height of some five hundred feet above the sea-level. After becoming established at Homewood, and finding it increasingly difficult to

combine attention to her responsibilities there with her work at Girton, she resigned her post as Bursar in 1905. At Homewood her guests were invited for a few weeks' stay, seven or eight being received into the house at a time, and many were found to benefit by a longer stay. It was of the essence of her scheme that a small charge should be made to those of her guests who could afford to pay it ; and after her decease it was found that the money she had left in her will to the " Frances Mary Buss Loan Fund " for students, consisted of the accumulated fees of the inmates who had been received at Homewood, which she had regularly deposited in a bank for the purpose.

For many years she had made a hobby of picking up pieces of valuable old furniture, and these, with her numerous Japanese pictures, and curios from many countries, made the interior of the house extremely quaint and interesting ; and at the same time nothing demanded by modern ideas of comfort was lacking. She altered and enlarged the house, and added to the garden again and again, till the place became really charming ; and to the tired guests, whose work in most cases lay in cramped and dingy surroundings, it must have appeared a veritable earthly paradise. We can readily believe that it required no small amount of self-denial to sacrifice, thus deliberately, the privacy of her home life, but she

had her reward in the marked success of her beneficent undertaking.

It is interesting in this connexion to learn that her family have decided to continue "Homewood" as a Rest House for ladies engaged in teaching. This has been done tentatively, but we hear that the results are so far encouraging.

Gwendolen Crewdson was fond of travelling, and one of the great interests of her life was a visit to Khartoum, with all the incidents of a Nile expedition. It was undertaken in the true spirit of a student. She visited the most recent excavations in Egypt, and read extensively on Egyptian topics in the best works on the subject, with the same painstaking care that she gave to other branches of study. She also paid similar visits to Crete and Greece, in which her determination to leave no stone unturned and no point of interest unvisited drew forth, not infrequently, despairing protests from her less energetic fellow-travellers.

She was all her life a consistent member of the Society of Friends. Although a strict teetotaler she did not exalt total abstinence into a fetish, and she never obtruded her opinions on those about her. She was a strong advocate of women's suffrage, but the methods of "militancy" were abhorrent to her.

In matters of education Gwendolen Crewdson took a keen interest, and as a member of the

Committee for re-organizing Sibford School she found scope for the exercise of her powers not only in re-arranging the curriculum, but also in all the practical details of the School. She had gathered large experience in matters of sanitation, and when the premises had to be altered and enlarged she went into all the details, and where she saw a weak point would, with quiet, reasoning pertinacity, see that it was put right. Her outlook was broad, but she was insistent upon detail. Her interest in the School continued to the last, as shown by a letter written for her within a week of her death.

The sudden close to this beautiful life was unexpected by her doctors and friends. A near relative writes :—

“ She became rapidly worse as the autumn advanced, but none of us expected that the end was so near. In the memoranda she has left we read how she fully recognised that before long she might be called upon to put aside the life-work in which she had taken such a great interest, and how she calmly faced the future with full confidence. It must have been a great giving up, but there was no word of complaint, nothing but rejoicing. She left the written message to her friends, to be opened after her departure :— ‘ Rejoice with my spirit when all is over, and do not mourn over my worn-out body.’ ”

This brief record of a true and unselfish life, all too short to fulfil its ideals, may be supple-



mented by a few extracts from the tributes received from Gwendolen Crewdson's intimate friends.

"It was good to know her, she was so high-minded, so absolutely truthful and accurate in all her ways. Her strong scientific mind probably accounted for the thoroughness with which she did every piece of work which she attempted. She had a kindly, sympathetic nature, and with it combined a very wise judgment. I have come across many who, for having known her, have thanked God and taken courage.

"Throughout her College life, I think I can truthfully say, she was universally loved and feared: everyone who met her felt the charm and attraction of her nature, and at the same time was conscious of a high standard of conduct up to which she lived, and expected that others should also live."

A college tutor sums up tersely some of the sources from which her influence was drawn:

"Her charm of manner was a striking note in her character, and this was enhanced by her natural reserve; it was a most attractive blend of humour and modesty. I do not remember hearing her speak of the deeper things of life, yet you could be quite sure they were there; they crystallized into life instead of words. I have no special recollection of what she *did*, only a vivid remembrance of what she *was*. The singleness of vision and aim, the strenuousness and persistence of purpose which were characteristic of her, and might have led her to disregard the feelings

✓ or opinions of others, were tempered by her kindness of disposition, and a saving sense of humour. She could not have done a mean or petty action to save her life. I have never known anyone to whom the language of the fifteenth Psalm was more applicable.

“ She has been cut off in the midst of her days ; but that is not the last word. She once wrote, in a letter of sympathy to a friend who was suffering from bereavement :— ‘ When someone so full of vitality goes, it makes it impossible to believe that their energies have really come to an end. It seems as though they must be needed for other work.’ And to some of us, amongst the ‘ thoughts that transcend our wonted themes,’ there will ever arise a vision, on that farther shore, of the welcoming smile and the helping hand, greeting, as of old, the tired traveller, and succouring the bewildered and distressed.”

ISABELLA CROOKS .. ..	49	13	3	1914	<i>Drumblane, nr. Moira, Co. Antrim.</i>	Wife of William Crooks.
JANE CROSLAND .. ..	46	28	12	1913	<i>Romiley, nr. Stockport.</i>	Wife of Charles Crosland.
MARGARET CROWN .. ..	84	12	1	1914	<i>Old Hunstanton.</i>	Widow of James Crown.
ALEXANDER CUMMING .. ..	67	22	7	1914	<i>Kirkintilloch.</i>	
THOMAS CUNNINGHAM nearly	5	7	8	1914	<i>Yealand, Redmayne, nr. Carnforth.</i>	Son of Thomas and Emily S. Cunningham.





ELIZABETH DIXON

LOUISA CURTIS	..	..	81	4	4	1914
<i>Alton.</i>						
ROBERT DACK	..	..	86	4	12	1913
<i>Eldon Lane, Bishop Auckland.</i>						
HANNAH DAFFERN	..	..	73	18	1	1914
<i>Birmingham.</i> Widow of Job Daffern.						
JULIA DAINES	..	..	49	30	7	1914
<i>Norwich.</i> Wife of James Hiram Daines.						
WILLIAM DAVENPORT	..	..	72	12	5	1914
<i>Penketh, nr. Warrington.</i>						
THOMAS SAMUEL DAVIS	..	..	60	5	7	1914
<i>Dublin.</i>						
ALEXANDER CAMPBELL						
DIXON	..	..	68	2	11	1913
<i>Darlington.</i>						
ELIZABETH DIXON	nearly	80		6	5	1914
<i>Great Ayton, Yorks.</i> Wife of Ralph Dixon.						
A Minister.						

Elizabeth Dixon, daughter of David and Rebecca Fox, was born at Dewsbury in 1834. She was educated at Ackworth, and for a short time at a private school, and she began her career as a teacher at Ayton when in her eighteenth year, thus commencing her connection of upwards of 60 years' duration with the school in the Cleveland Hills. In 1858 she was married to Ralph Dixon, son of the Superintendent, George Dixon, who succeeded to his

father's position shortly after his marriage. Elizabeth Dixon's services as mistress of the household for many years were greatly valued. She always took a loving interest in the children who came to the school, especially the "new-comers" and the "leavers," inviting them to tea, and seeking to get into personal touch with each one. Her Sunday afternoon readings, alternately with boys and girls, were favoured times, never to be forgotten by them in after years. She frequently took part in the vocal service of Meetings for Worship, and her gift in the ministry was early recognised by Friends. She often remarked how great was the sense of responsibility she felt in Meeting, when she looked at the children's faces ranged before her. Her ministry was greatly appreciated, and no one who listened to her simple evangelical addresses could fail to be struck by her exceptional store of memorised Scripture and sacred poetry. During the last two years of her life, when threatened with blindness, and quite unable to read a word, it was a great joy to her to be able to repeat many chapters, and even whole books, of the Bible. Ayton Particular Meeting will greatly miss her faithful ministry and fellowship in worship. One Friend writes :—

"I cannot imagine what Ayton Meeting will be like without our dear friend, but her loving

messages, calling us all to be faithful, will long be remembered."

And another says :—

" Her face itself was a benediction ; even as a small boy, I was conscious it did me good to look at her in the gallery."

E. D. used to say that she never remembered the time when she was not a Christian. She showed forth the Divine Grace not only with her lips, but in her life ; and members of a Corresponding Bible Class of ladies, and many of those with whom she came in contact in domestic service and in the ordinary business of everyday life, have written acknowledging the helpful influence of association with her. One of these writes :—

" I owe to her all that is best in me."

For more than half a century, generations of Ayton scholars have had the inestimable benefit of being the objects of her earnest solicitude for their individual and collective welfare. There is abundant evidence that this loving thought has been both fruitful and appreciated.

The causes of Temperance, Peace, the Bible Society, Foreign Missions, Adult Schools and Mothers' Meetings were all dear to her large and loving heart, and she freely gave ungrudging service to them. With activities many and varied,

she was never for a moment idle, until through failing sight some of her favourite pursuits had to be relinquished, a trial which she bore with unflinching cheerfulness. She loved to entertain Friends travelling in the ministry and Missionaries on deputation work, and many of these speak warmly of her great kindness and hospitality. The Meetings for Worship held once a month in the old Meeting-house in Bilsdale claimed her loving ministry. Often, in spite of physical weariness, she would take the long drive in order to give help and sympathy to the dalespeople, in whom she took such a kindly interest. She had much joy in life, and was a great lover of Nature, this being especially shown in the keen interest she took in her garden, and her great love of flowers.

From the many loving messages of appreciation, sent to her family after her decease, we can only quote the following :—

“The remembrance of her cheerful Christ-like spirit will be a cherished possession in the years to come.”

“Her face itself a benediction.”

“Surrounded with an atmosphere of love, which made itself felt by all with whom she came in contact.”

“The memory of such a pure and fragrant life is one of the influences at work in our struggle against the forces of evil . . . Oh indeed, we do thank God for such a life.”



“ I shall ever remember with grateful appreciation the kindly interest which she took in me when at Ayton School, and shall always have pleasing recollections of her unfailing sympathy and kindness. As a true and devoted ‘ Mother in Israel ’ her memory will be blessed.”

After a long and painful illness, borne, as was characteristic of her, with wonderful resignation, she passed away on the 56th anniversary of her wedding day. It was a matter of great thankfulness to her and to her children that out of nine of them (one son was away in Africa) eight were able to be with her during her last illness. Her two daughters, Katharine Dixon and Gulielma Clark, whom she had “ lent to the Lord ” for service in the Indian Mission field, were, in His ordering, at home, able to minister to her needs, and to have the never to be forgotten privilege, which was shared by many others, of witnessing the patient, trustful cheeriness with which she awaited the summons.

“ It cannot be long now,” she said shortly before the end, “ a little text has been given me : ‘ Come, for all things are now ready ; ’ ”

and thankfulness was expressed that, through the finished work of her Saviour, she was joyfully ready for the home call.

And, in the concluding words of the Testimony of Guisborough Monthly Meeting :—

“Now that she has left us we realise more than ever that she was for all these years ‘a faithful steward of the manifold grace of God,’ in life and word and deed. We thank our Father in Heaven for her bright example, and for the help He gave us through her instrumentality, and pray for grace to follow, in faithful devotion, the Lord she so dearly loved.”

MARY ELIZABETH DOCWRA 67 26 2 1914  
*Kelvedon.*

HANNAH MARY DONCASTER 68 15 9 1913  
*Sheffield.* Widow of Charles Doncaster. An Elder. (Reported last year.)

The memory of Hannah Mary Doncaster will long be an inspiration and stimulus to many. She had a fine sense of true values in life, and gave herself with unflagging enthusiasm to the things which she felt really mattered most. Above all she was possessed by that spirit of fellowship and passion for service which no one can have without kindling it in others.

A remarkably happy childhood was the preparation for a life of abounding vitality and social influence and service.

The daughter of James Henry and Mary Maw Barber, of Sheffield, she was richly dowered in her parentage. She was born at Sheffield in 1845. Her father's faculty of sympathy with children as individual personalities amounted



HANNAH M. DONCASTER



almost to genius. "He was the best playfellow his children ever had, and also the best story teller." A buoyant and high-spirited little girl, her father used to call her his "wild March hare."

Her position as the eldest of a family of twelve brothers and sisters, all possessed of strong individualities, developed in her early the power of leadership, the spirit of loyal comradeship, and the sense of responsibility for others.

Of her school days she always had bright memories. For some years she was at a school at Edgbaston, Birmingham, carried on by Elizabeth Brady and her daughters, and later at the Mount, York; and at both schools life-long friendships were formed. Then followed years crowded with joyous activities. At home she was her mother's right-hand helper with the younger children, her father's companion and the friend and comrade of her brothers. The home of two dear friends of her parents—Daniel and Maria Doncaster, with their large family—was close at hand, and there was a constant interchange of visits, and happy co-operation both in work and play, in connection, oftenest, with the Sheffield Adult School, which her father had led the way in starting in the year of her birth, and in which the young people took an active share.

In 1867 the bond between the two families was drawn still closer by Hannah Mary Barber's

✓ marriage to Charles Doncaster, followed by seventeen years of ever-deepening fellowship and a growing blessedness of union in service, through joy and sorrow. The young parents were called to part with their eldest little son in infancy, and again and again weak health laid a burden of suffering on the young mother's life.

The passion of motherhood had been roused in her, and through and below all other claims came the constant thought of the many poor little uncared-for children in her great town, with an increasing desire to do something for them. This desire she and her husband took as a call, and with the help of a few friends and the co-operation of a sister-in-law, a small Home for little children was started so near her own that she could often be on the spot to help and guide. Her whole heart was in this work, and her love for the children lightened the cares and anxieties which it brought as years went on. "No one knows the joy of our work, do they?" she said to her co-worker.

In her own home she loved to have children on long visits. One little boy, the son of Missionary friends working abroad, and about the age of her own child, came to be educated and brought up with him. She took him to her heart as another son, and until his marriage her home remained his.

Like her father, she had an almost passionate sympathy with little children, and to the end of her life their love and companionship brought a wonderful joy to her. She loved to give scope and freedom to the play of their individualities, and could not bear to see a child's wishes unnecessarily thwarted. If a little boy-visitor wanted to water the garden, she would not have the wish checked because it was inconvenient, but would arrange to meet difficulties so that the child could do the thing it wanted. But she was not over-indulgent and never spoiled children. For with all her gentleness she was a born ruler and could not be disobeyed.

The happy years of overflowing joy in united love and service flew swiftly past, and after a brief illness, on Christmas Eve, 1884, the parting came which changed all life for her. Gradually, out of her loneliness and sorrow, there grew up a wonderful joy in a new and fuller realization of the love which can never change, and once more love and trust conquered death. There came to her in a sudden flash of vision the perception of a truth which she never afterwards let go. She had been listening to music, always a deep delight to her, and something from Beethoven nearly overcame her, until a sense that this sadness too was deepening the harmony, brought with it the great and uplifting thought that sorrow and loss may

become a part of one great divine harmony. Long afterwards she wrote :—

“ I realized for myself, from no reading or study, but out of my own extreme need, what Harmony meant twelve years ago. It was a direct message to me in my first desolation, when life seemed broken, and I lay, as it were, in my husband’s grave. Then came the Divine Voice telling me that no life is to be broken, but whole ; that whatever happens, God’s harmony consists in taking and doing His will ; that as His will is best, so it was best for me and for my son and for us all that we should have this loss which had altered the whole course of being, and that now I must take up life afresh and begin again to live in a whole, not maimed, condition. It was about July, 1885, that this came to me as I went to bed one summer evening, and all night I kept waking to see if the glorious beauty of the message remained. And it *has* remained ever since. I have failed, have wandered, but this I know to be God’s truth : that nothing can come amiss to the soul that puts itself in the current of His harmony, His will, and allows this to carry it on, not resisting.”

Years afterwards, in 1893, she wrote :—

“ It is lovely to find that the longer we live the firmer our faith in the unseen grows. It is worth all—all.”

New hope and purpose came to her, new and enlarged sympathies, and new power to face the increased responsibilities of life, as she realized



afresh that help is always near for those who will rely upon it, and that her own experience of sorrow was itself a trust, and gave her, as it were, a secret key to many hearts, a comprehension of the needs of others, which, without this experience, could not have been hers. She not only grew spiritually, but her life developed greatly on the intellectual side. She read much on the deepest questions of thought and life and pondered over all she read. Truth, she felt, must be verifiable. She tried to bring everything to the test of actual experience, her own or that of others who she thought had gone on further in the great quest. Every thought she made her own was turned to use sooner or later for the help and stimulus of others. Years before, she had passed through a time of much inward conflict when the new spirit of Biblical criticism seemed to her, at first, to be at variance with the simple evangelical faith in which she had been brought up. Anything which appeared to question a Bible statement disturbed her greatly, until, through one of the sudden, swift intuitions which often came to her, it was given her to realize once and for always that Christ Himself is the Truth, with us always as a living Spiritual Presence, and that it is upon Him that our faith must be centred, not upon statements about him and the time came when she could say :—

"I know nothing of doubt now and never fear it. If there are mysteries and puzzles, they will be cleared up either now or hereafter."

"The certainty," she wrote, "grew in my soul of the human Saviour, who was like our very selves and yet Divine, because He did God's will perfectly, because God's spirit had free course in His entire being.

"Now, when one *knows* that, what can matter? Halting, failing, as we are, the under-current is then one steady stream: no more tossings, no more fear of spiritual shipwreck."

She trusted her own intuitions, and they did not deceive her. Her mind moved with swift sureness to its decisions. Others, in perplexity and trouble, found her comprehending sympathy and clearness of judgment invaluable. She helped them to look beyond the trouble, to feel sure that good would come out of it: that even the most hopeless-looking tangle could be straightened. "She had such a way of encouraging one to hope for great things and never to despair," as one of her friends wrote. She was so resourceful too, and practical in the ready help she gave in very various kinds of difficulty, and she seemed somehow to be always making new discoveries in the science of kindness. All kinds of people came to her, and she loved and welcomed them all. One of many who, in their young days, found in her an inspiring friend and guide, writing of her influence, says:—

“ We used to discuss the most closely personal matters, and I know I learnt then some of the best things I have ever learnt in life. I owed my love of Browning to her entirely, and it was then that she taught me Browning’s truth : ‘ There shall never be one lost good.’ It came as a wonderful new light, and I never lost it ; it has been one of the firmest and surest things with me ever since.

“ No ; one will never see her ‘ like ’ again, and I always feel that I have spent some of the *jolliest* times in my life on holidays with her, and I know I owe some of the best things I have learnt in life to her.”

The summer holidays were often spent at Manesty, on Derwentwater, and always there were visitors to share the pleasure. At all times hospitality was a delight to her. Many were those whom she mothered in loneliness or illness. Once she took into her home a poor worker who was dying in the agonies of cancer, “ to make her last days happy,” and to save another woman who was unequal to it from the strain.

She had a genius for friendship and cultivated it as a most precious possession. In an invitation to one of her friends she wrote :—

“ Why, we are wasting life not to meet and compare thoughts and get help.”

Hers was a delightful home to visit, full of life and brightness and often gaiety and happy laughter, for her sense of humour was very keen.

There was so much room in her world, such absolute freedom for the play and expression of almost every kind of individuality, and sympathetic laughing comprehension of all sorts of personal idiosyncrasies, with a large and gracious tolerance of little unregenerate impulses and wilfulnesses, for she, too, was very human and always felt she had so many of her own to confess to. She had the gift of drawing out the best in those around her, because she gave of her best herself, and, where she was sure of sympathy, would talk very simply and freely, but with a striking freshness and reality of what she had come to believe and know in her own experience of life.

Many young men gathered round her in her home—dear friends of her own, who had come first as warmly welcomed friends of the son in whom her whole life was bound up. And sometimes, also, to the joy of all, there would come older men, acknowledged leaders of thought and action. Then there would be discussions of keen and illuminating interest on literature, art and music; on mysticism, and on psychology, with fascinating relations of psychological experiences. But oftenest the conversation would turn upon the social problems of the day.

These made the strongest and most insistent appeal of all to her. Her sympathy with working-men and women amounted to a passion. She

longed for equality of opportunity for them. Even the joy of home life and the keen interest and stimulus of intellectual culture and social intercourse had in them a background of sadness and a sense of heart-ache as she remembered that others who needed them had to go without. There was a time in her life when the pain of this made her long to renounce privileges which so many miss, until the truer thought came : Why not share all these things with others, and so make their lives richer ? Would others, given the chance—care for and enjoy with her the things she cared for ?

Promptly she resolved to find out. She invited the men of her Adult School class, with their wives, to come to her house for a social evening once a week, and great was her joy when she found her offer accepted in the same spirit of comradeship in which it was made. They came and enjoyed everything, social companionship, games, or books ; the telescope, the microscope, sometimes lectures and debates for those who liked ; there was something for everyone, and, what everyone felt best of all, the bright welcoming presence and sympathy of their hostess with, for each, its personal individual touch, making it a real "At Home " for all.

These social evenings were regularly held for more than twenty years, and proved most

successful in bringing men of all classes together and promoting the spirit of fellowship and mutual sympathy and comprehension. Whenever possible her effort was warmly seconded by her son, and often by other friends. Since then, similar gatherings have been widely started, and the principle has been carried further in other and delightful ways. But Hannah Mary Doncaster did the work of the pioneer. As such, it is interesting to recall her address at the Manchester Conference in 1895. She had been asked to speak about her own experiments, and she made the occasion a plea for more of social fellowship in words as true to-day as when they were spoken.

She began by supposing the case of a manufacturer's son fresh from school or college,

“at his father's works getting to know the workmen, and meeting practically with many of the great social problems of the day . . . . .

“If he sets himself to work to see what he can do to help on the better social system which he feels is possible, he will find one organization in our midst: that of our Adult Schools, where all meet on an equality.” He joins one of these, “and from the study of the Bible, endeavours with the men around him to find out how to lead a practical Christian life. He also becomes initiated into the various outside organizations of the School.

“Yet still, let us hope, he is not satisfied.

He goes to his home, leaving the toilers and the smoke behind him. He looks at his bookshelves filled with valuable books, at his room hung with pictures, at his cabinet stored with treasures, and the thought of those men in his class comes over him. He remembers the eagerness of some of them to improve upon their scanty education ; of their self-sacrifice in order to give their children more advantages than they have ever had. A feeling of deep humiliation fills his heart, and he cannot bear to have so much more of the good things of life than his toiling brothers and sisters.

“ Then the thought comes suddenly to him : ‘ I *have* these things ; why not share them ? ’ It is the dawn of a new life to him. All that hitherto he has delighted in for its own sake, he finds has now an added charm when used for others.

“ The results of his intercourse with his class outside the Bible lesson are far greater than he in his humility can imagine. The men who have hitherto thought of those possessed of means as selfish and grasping, will begin to see very differently. They will learn that many who seem to shut themselves up with their possessions only want the knowledge of how to share them. Our young Friend himself will find that the workmen whom formerly he thought envious and intolerant, show no jealousy of him ; and on both sides class distinctions and misunderstandings will disappear, and in their place lasting friendships will be formed. In this softening process true brotherhood, such as Christ taught, will grow to be a reality with them, and through it they will learn more and more of the love of the universal Father.



“ It is not necessary to have great possessions in order to carry out what I am trying to show. Some of us may feel that we have but the handful of meal in the barrel, and the drop of oil in the cruse, but we shall find, as the poor woman did of old, that our little store of whatever kind will increase in the proportion in which we share it with others.

“ There are many of us who can bear witness to the transforming power to ourselves of this realization of a common brotherhood. All artificial barriers go down before it; all foolish pride of position, of education, of thinking ourselves better than others.

“ Our Quaker ideal is a glorious one. If it were witnessed to by more lives consistent with its free principles, not only in our Meetings and within our own borders, but also in our daily intercourse and dealing with the world around us (both the well-to-do and the poor), might not many be drawn to the Christian faith who are driven into the ranks of infidel socialism by what they see of professing Christians?

“ We often hear of Settlements where young men and women of education live among the poor, and give out what they themselves have received. I believe in these most truly. But what I want is for the Society of Friends, in every town and village of this country, to be a Settlement.

“ . . . What I am pleading for is more willingness to let others into our lives, to break down class exclusiveness and the social pride which is apt to grow among us if we become more intellectual and more wealthy. I want us to use the intimate personal influence which we may so easily forget in these days of multiplied organizations.



“ Our Adult Schools are not only the best agent we have in our Society for the learning and working out of these principles, but they are the best means that I know of in the present day, among the many schemes that are being tried for the promotion of practical brotherhood.”

In these words we see her own practical solution of the social problem : to love, to hold out hands of fellowship, to share to the utmost of what she had, to influence those who came within her reach, and through them an ever-widening circle, to withstand evil and uphold the good.

With those she knew she desired to be a friend and comrade on equal terms. She did not like to feel herself unnecessarily waited on. It tried her to have things done for her that she could do for herself. Those who climbed mountains with her had to be content to let her carry her own loads. And the same independent spirit actuated her in everything. But along with it there was a most generous, quick recognition of the efforts of others, and no one could praise more warmly. She was one of those who unconsciously raise the standard of manners around them. She did it by the warmth of her response and welcome to anything finely said or done ; or, on the other hand, by revealing her sense of any failure or omission through an instant readiness quietly to fill the gap herself.

In the Adult School she found perhaps her

most effective and congenial sphere of service. The men's Sunday morning class, of which for over 26 years she was President, was an absorbing interest and joy to her. Everything she gained or learned she thought of as something more to be shared with her men. All the week she was preparing for the lesson of the following Sunday, and the preparation linked all other efforts into a helpful unity.

At her Preparation Class for young teachers ; the Bible Reading at the large Hartshead Mothers' Meeting, over which she presided for 36 years ; and at yet another Women's Class—the same lesson was taken and fresh illustrations gained and given of ways in which its teaching might be applied and carried out. For she was definite and practical, and sought, through the lessons, to gain for all new heart and hope and new wisdom for grappling with the problems of daily life. She made both men and women feel that great things were just as possible for them as for anybody, because the inspiration and the strength for these are closer to every one of us than we realize or dream. She had the gift of interpretation, and when a man had caught a glimpse of a thought or truth too great for his own powers of expression, she was quick to recognise and express it for him, explaining him to himself to his endless joy and gratitude.

The same spirit characterised her ministry in the little Heeley Morning Meeting. Her words brought encouragement to toiling men and women, and helped them to realise the presence of the unseen, unfailing Helper, and to believe that the highest possibilities of noble living and beautiful service might be open even to them.

She often visited the homes of her people, and this enabled her to keep in close touch with their lives and needs, and made her ministry the more living and real.

In later years her thoughts often dwelt upon the discipline of life, and the fresh light upon its meaning which the experience of growing older brings. She sometimes wrote of this in the delightful birthday letters to her friends, which seemed to bring her very presence with them, for she had the true instinct and power of self-expression. She often spoke of her feeling that we should give thanks for all experience.

“Experience,” she said, “is the greatest of all gifts to human beings; it is through that experience that we learn to know God.”

She was profoundly impressed by a passage she came across from A. D. T. Whitney :—

“Out of all my life, up to this day I have found but one solution. We make mistakes, or what we call such. The nature that could

fall into such mistakes exactly needs, and in the wisdom of the dear God is given, the living of it out. And beyond this, I believe more. That in the pure and patient living of it out we come to find that we have fallen, not into hopeless confusion of our own wild ignorant making, but that the finger of God has been at work among our lives, and that the emerging is into His blessed order ; that He is for ever making up for us our own undoings ; that He ever more restoreth our souls."

Writing to an intimate friend she referred to this message, and with her usual sweet humility, putting herself alongside the erring and the faulty, she said :—

"I think God teaches us by trial often for some definite purpose : perhaps it may be to purge away some besetting sin . . . The trial comes, and we take it as a thing to be borne, as God's will for us, and then, perhaps, we suddenly discover that we are different through it, and that the trouble may have been sent for this very cause ; that perhaps our sympathies are broadened, or some irritation has disappeared, is dead and no more there to trouble us. And often there are things we have struggled against and prayed about, and we have wondered why they still troubled us. Then comes a trouble which we don't in the least connect with our infirmity or our prayers, when lo ! the prayer is definitely answered by the infirmity being taken away. I have been very blind to all this during my life, but now I begin to see things I never thought of."

Again a few days later she wrote :—

“ How many more of the great changes and upheavings in our lives, I wonder, are just God’s discipline to rid us of some evil, or to purge us from some sin ? Is it not possible that hereafter we may see our lives intersected by many of these drawing cords of God’s love. Some of us have been very blind, very comfortable in our own way, but above and around and within us has this great Spirit of God been working, drawing us nearer to the path of holiness from which we had strayed so far. We must never be glad that we have sinned. But I do think that the sense that we have sinned makes us more charitable towards the sins of others, more generous, more large-hearted.”

It was no doubt in part her joy in work and its great interest to her that enabled her to triumph often over the hindering effects of delicate health and frequent illness. Her buoyancy of spirit and wonderful elasticity of temperament enabled her to rise up again and again from the depths of weakness. She would not give way to it, and could never be persuaded to take the amount of rest and care that her doctors deemed necessary. But the time came when she could no longer resist. For more than two years her strength gradually declined, until most of her active work had to be laid aside. To few natures could this, in prospect, have seemed harder, but when it really came she accepted weakness and

limitation with a brave and cheerful patience. She would lie out of doors in the garden of her Baslow summer home, and when able to enjoy little visits from her friends she would dwell thankfully upon her many privileges and the happiness they brought her: the beauty of the view, her books, and, above all, the unfailing love and tenderness of those around her.

She still studied the School lesson, and wrote notes on it for her class. When too weak to do even this, she would dictate them. As she lay alone in the quiet, birds of many kinds came to her.

"and at the last," writes a niece, "we had a cork mat put inside the cottage door on which we put grain and food, so that she might watch the little birds come in and out as she lay in bed."

As her body grew weaker, her strength of spirit and the radiance of her love seemed to shine out all the more brightly. She enjoyed life to the end, and her last weeks, in their peace and beauty, were like the sweet calm days of the golden September in which she left us for the higher service beyond.

HAROLD PHILIP DRAGG .. 3 hrs. 4 12 1913

*York.* Son of Harold and Lily Dragg.

ELIZA DREWETT .. .. 79 27 5 1914

*Freshwater, I.W.* Widow of William Drewett.





MARY E. EVERETT



BEATRICE MARIE DUNNING .	52	2	11	1913
<i>Tunbridge Wells.</i>	Wife of Arthur Henry Dunning.			
GEORGE EDMONDSON ..	77	9	12	1913
<i>Caton, nr. Lancaster.</i>	Late of Bentham.			
JOHN EDWARDS ..	74	7	8	1914
<i>Leominster.</i>				
JAMES ELBOURNE ..	75	16	7	1914
<i>Uxbridge.</i>				
MARY ELIZABETH EVERETT	60	2	7	1913
<i>Adelaide, South Australia.</i>	Wife of Joseph Everett.			

It was in the middle of an Australian winter's night last year that the call came, suddenly, for Mary Everett to cross the Great River. Seeing but the "broken arcs" of her beautiful yet prematurely-ended earthly life, and not "the perfect round" of the part that lies in the Hereafter, her friends at first felt with great keenness the tragedy of her being called away whilst her active, helpful existence here—a source of blessing to so many—was in full career. But the Great Giver, who gave us Mary Everett, knows what is best for her and for us; and, realising that here we see "through a glass darkly," we feel that His taking her away has in it some great hidden purpose.

Born at Reading, in 1853, and educated at Ackworth, Mary Horsfall went out to Australia,

about the year 1866, as a girl fresh from school. A lady who was one of her closest friends has given us the following glimpse of the home circle of her Australian girlhood :—

“It was a beautiful spring morning. The dear sainted father, John Horsfall, as they called him in their quaint Quaker language, had read the family portion, and then we sat in silent contemplation, instead of kneeling in prayer as I had always been accustomed to do. The windows were open, and a perfume of flowers filled the room. The birds were singing outside for joy of heart, as though they could almost speak in loving gratitude ; the silence and quiet of that service sank into my soul, and we were drawn close to the presence of the King.”

Blest with a good upbringing, and a character sweet by nature and wonderfully sympathetic, the girl, as she grew to womanhood, manifested a great gift for being helpful. Not only amongst her relatives and companions, but in the harvest fields of Temperance, Social Purity and Peace effort, her presence spread everywhere sunshine and love. Never sparing herself in the slightest, and wearing down her somewhat frail physical frame by the constant strain of a spirit that could not rest from its labours so long as labour was calling to be done, she lived her life at high pressure, and probably shortened her stay with us by her unsparing self-negation. With all her interest

in public service she was none the less most attentive and devoted in the house, a loving wife and helpful comrade to her husband, whom she regularly accompanied in his business journeys from State to State on our wide continent of Australia.

During the eighteen months previous to her death it was the Peace movement, on its humanitarian side, that most engrossed her activities. Australian conscription was then just beginning, and our friend had on her soul a keen sense of the sad sufferings that were in store for the helpless boys, driven like dumb cattle into this monster machine of brutalisation and oppression. The evil effects of the night drills, of the forced companionship of the younger lads with bad lads of greater age, and of the glorification of force and slaughter-skill were ever in her mind and on her tongue; and when the anticipated ill-treatment of the boys by magistrates and officers began, her heart was roused to indignation, and her question at the Freedom League Committees was ever "How can we help these poor lads?" Many an evening, round her table at Ruscombe, Malvern, South Australia, a busy throng of kindred spirits, drawing their inspiration largely from her, worked assiduously at addressing circulars, leaflets, and other literature, destined to stir the Motherland of Australia to realise the meaning of the military

curse that was stealing upon the country. Her little book, "Our Boys and the Defence Act," was one of the first publications attacking the system of child conscription. But in Peace matters, as in her Temperance and other work, Mary Everett did much more behind the scenes than in the eyes of her fellows.

Further to quote from the account by her friend referred to above :—

"When called to the Secretaryship of the Victorian Young Women's Christian Association, Miss Horsfall (as she then was) at the same time accepted a position on the Board of Management, and threw herself most heartily into the work. She had a passionate love for girls, and they very soon detected this, and responded as only girls can do. Many times have I seen her listening to the story of their lives, and showing them just how to guide and control, not only their own lives, but also those of their companions ; and many a mother of to-day all over our Commonwealth could testify to the love and sympathy that they received at her hands.

"She was a great favourite in the work-rooms with the girls, and visited with us many of the great factories in our city (Melbourne). She would visit the girls in their homes, taking with her many delicacies made by her own hands, cheering and comforting the sick one with bright flowers and still more helpful words. One poor girl said :—

" ' She always seems to bring the presence

of the Master with her whenever she enters my room.'

"She was also a lover of Foreign Missions, and was delighted when, during the visit of the late Hudson Taylor, she saw a number of the members of the Y.W.C.A. offer themselves for Mission work.

"As a friend, words would fail me to express her true, tender, loving heart, especially in the time of sadness, when true friendship is tested to the uttermost. Even whilst I write, I can feel (continues the same lady) the tender touch of her loving hand on my shoulder, as she said :—

" 'Come away to our home, and rest there, and I will comfort and help you . . . ' "

"As I went to rest that night in her spare room, which I christened the Chamber of Peace, for like that of the Pilgrims, it faced the sun-rising, the very peace of God seemed to enter my soul. Well might her favourite poet, Whittier, have written of her :—

" 'Of one in sun and shade the same,  
In weal and woe my steady friend,  
Whatever by that holy name  
The Angels comprehend.' "

"When God called her suddenly home to Himself it was doubtless to be welcomed with the glad 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' "

LEONARD EVERITT . . . . 70      14 12    1913

*Hartshill, nr. Atherstone.*

JOHN FARRAR . . . . 59      23 3    1914

*Rawdon, nr. Leeds.*

MARY FARRER .. .. 88 9 2 1914

*Kendal.* Widow of Isaac Farrer.

JOSHUA FAYLE .. .. 86 22 4 1914

*Dublin.*

EMMA FELDWICK .. .. 70 6 6 1914

*Lelchworth.* Died at the Mount School, York.

There is no position in life that cannot by consistent walk and faithful adherence to daily duty be made instrumental for good to those who come in touch with it. Such a life of faithful service was that of Emma Feldwick. She spent not far short of fifty years as Matron and Housekeeper in various schools, those outside the Society being a private school at Eastbourne, Woodbridge Grammar School, and the historic school at Felstead to which Oliver Cromwell sent his sons.

The last forty years of her life were spent almost entirely amongst Friends, commencing with the boys' school at The Woodlands, Hitchin. Here she was known as "Mrs Feldwick," and to her Hitchin friends, whether old boys or residents, she was "Mrs Feldwick" to the last. On leaving Hitchin she was at Francis H. Brown's school at Headingley until he retired from it. Just then the post of Housekeeper at the Mount School, York, became vacant, and some of her friends



EMMA FELDWICK





quite independently were convinced that no more suitable person could be found to fill it. The only question was whether one who had been so eminently successful with boys would fit in equally well with girls. All doubt on this head was soon at an end, and she herself found that, with modifications, girls and boys exhibit the same traits, go through the same complaints and require much the same treatment.

Untiring devotion to duty was the keynote of her life. No one could watch a case of illness more carefully and skilfully than she did. She treated her patients with the tenderness and solicitude of a mother, entirely forgetful of her own need of rest, and without neglecting her other daily duties. Though strict in discipline she was ever considerate; servants and scholars alike received her kind attention and found in her a true friend.

But Miss Feldwick, as she was known in later life, was not merely a nurse ministering to the physical needs of those about her. She was a woman of high moral worth. She did not "preach" to boys and girls, but she lived out a life which had a powerful influence on those with whom she associated. At the same time she did not hesitate to speak plainly on matters of life and conduct when occasion required. She had also a sense of humour, a valuable asset in any

department of life, but especially in dealing with young people.

In times of sickness boys are ready to open out and become confidential with those caring for them, and many an opportunity Emma Feldwick found of saying a word in season in her motherly intercourse with them. Not a few men now in middle life would confess that they have owed a great deal to her excellent influence in their school days. One such, writing the day after her death, says :—

“ She was one of the choice spirits of earth, and to have known her is a benediction.”

Brought up a member of the Church of England and under Anglican influence until she went to Hitchin, life amongst Friends opened out for her an entirely new field of thought. Our views gradually appealed more and more to a mind accustomed to think out problems for itself, and our mode of worship probably afforded restful relief from her incessant activities. She was admitted into membership by Hertford and Hitchin Monthly Meeting some thirty years ago, and remained throughout the rest of her life very loyal to the Society.

We may conclude this Memoir by quoting an appreciation by Lucy Harrison, formerly Head Mistress of The Mount School, York :—

“All connected with The Mount School, and very many others, will hear with deep regret of the death of Emma Feldwick. She had come to spend Whitsuntide at York, was taken ill on the journey down, and on her arrival went at once to bed, where she lay in a dangerous condition during the days of the Old Scholars’ Gathering.

“Few have left a clearer record behind them than Miss Feldwick. She had an undaunted spirit, and she clung with an almost passionate tenacity to her post of duty, binding herself as with ‘hoops of steel’ to the accomplishment of the tasks she undertook. For seventeen years she held the posts of matron and housekeeper in the school, and she not only discharged these duties with marked ability, gaining the warm respect of the School Committee, but she endeared herself to the staff and to the pupils. She lavished her strength with a prodigal hand. It was difficult to make her rest or take a holiday. She felt keen interest in intellectual matters, and as far as was compatible with her arduous days kept abreast of all that was going on.

“Two years ago she retired to a little home in Letchworth, where she enjoyed a short time of leisure, putting into the arrangements of her house and into the cultivation of her garden some of her never-failing energy. Here she made a home for her sister, and here she welcomed many a guest with overflowing hospitality. Here her friends hoped she might spend many happy, restful years. But it was not to be.

“It has seemed to some of us that there was a certain appropriateness in her return to die in the place where for so many years she had worked

and given the best of her mind and heart. The hand that was ever ready to help, the head that was ever ready to plan, are at rest now ; but the work she did remains, for the manner of its doing was such as to make all who watched it or benefited by it conscious of the integrity of character which alone could have made it possible, and such a consciousness opens to us vistas of everlastingness. It is such work as this that the world needs, and it is such workers as Miss Feldwick who raise the standard of honest endeavour ; it is the example of such as she in our schools for which we should thank God.

“ She was one ‘ who never turned her back but marched breast forward ; ’ she never glanced aside for praise or popularity ; she had no thought of self, and surely for her we may believe that ere this the great welcome ‘ Well done ’ has sounded on the other side.”

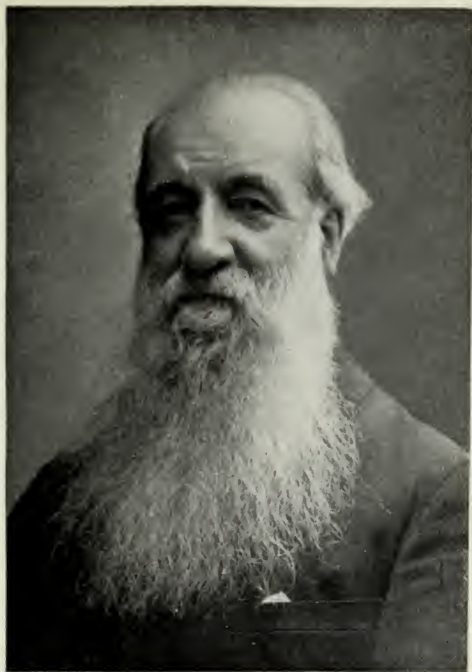
[Compiled from *The Friend*.]

HERBERT HENRY FELLOWS . 66      14   8   1914  
*Bournemouth.*

MARY ANNA FLETCHER .. 69      19   5   1914  
*Salisbury.*

WILLIAM BROWN FLETCHER 75      11   8   1913  
*Ilkley.* (Reported last year.)

The death of William Brown Fletcher, at the age of seventy-five years, removes from a wide circle of appreciative friends one long-familiar to the inmates of Ackworth School, and to those whose business took them to the Central Office of



WILLIAM B. FLETCHER



the Society at Devonshire House. He was the son of John and Mary Fletcher, of Leigh, Lancashire, where he was born in 1838.

In 1870 he took the place at Ackworth of the late Alfred Wright as book-keeper in the school office, a position which, in 1873, was changed to that of Secretary and House Steward, with added responsibility. Whilst at Ackworth he worked ardently in the Temperance cause, which from quite early years had specially appealed to him. He used to take his annual holiday in October so as to be able to attend the Meetings of the United Kingdom Alliance, which take place in Manchester in that month. He was highly esteemed by the school authorities and the boys and girls, and many were the old scholars who found their way to Devonshire House, after he had severed his connexion with the school, warmly to greet the ex-school secretary and to receive his ever genial welcome. He had a very good memory for faces, and seldom failed to recognize his old friends even after years of separation.

In 1883 he left Ackworth to become assistant at the Central Office of the Society of Friends, serving first under the late Charles Hoyland, and afterwards under Isaac Sharp, successive Recording Clerks of the Society. His work at the Central Office covered a period of some twenty-three years, and it was only when it became

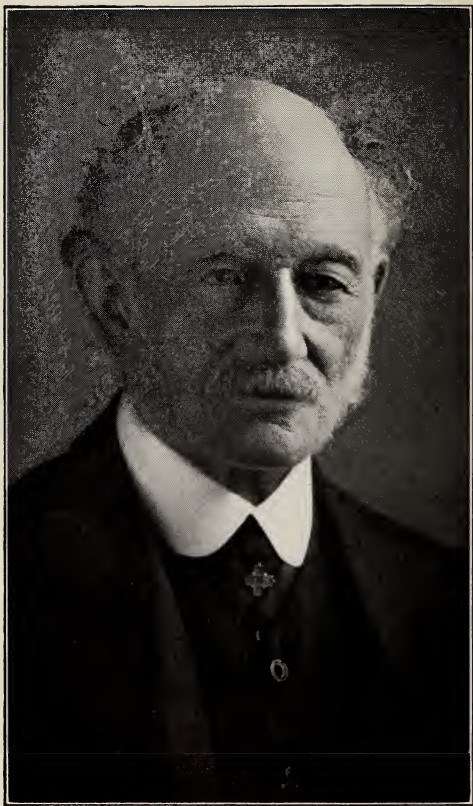
evident that his physical strength, owing to heart weakness, was not equal to the strain of daily office work, with the necessary journey to and from his home at Epping, that his valuable service to the Society came to an end. Soon after giving up work he retired to Ilkley, where he had a time of quiet rest, with ability to enjoy the company of relatives and friends, taking gentle outdoor exercise as weather permitted.

In addition to general routine work at the Central Office, his departmental work consisted chiefly of the secretarial requirements of London and Middlesex Quarterly Meeting and of its committees, especially its finance committee, the Six Weeks' Meeting, the London Friends' Fund, and the Friends' Loan Fund ; also, before the Syrian Mission was transferred to the Friends' Foreign Mission Association, he acted as secretary to the Committee of Management. In the absence at any time of the Recording Clerk the general management of the office was left in his hands.

He was a faithful servant of the Society ; one who was " not slothful in business, serving the Lord "—a man of very regular and methodical habits. He was also a loyal colleague, and his retirement from the office was much regretted by all who were working with him. He had a keen sense of humour, which greatly helped him







FRANCIS E. FOX

in his intercourse with others, whether in agreement with them in matters of opinion or otherwise. In political sentiment he was a strong Liberal, and also was for many years a steadfast advocate of total abstinence, both on the platform and in private life.

And now that he has entered into his rest in the higher and more enduring sense, he leaves the fragrant memory of a strenuous life, well spent in the service of his Master and of his fellow-men.

[Compiled from *The Friend* and other sources.]

FRANCIS EDWARD FOX . . 80      10   7   1914  
*Uplands, Tamerton-Foliot, nr. Plymouth.*    An  
 Elder.

Francis Edward Fox, the only son of Francis and Rachel Fox, was born at Tottenham in 1st month, 1834, and at this quiet village, as it then was, with its pleasant homes and interesting circle of Friends, he lived until, in 1870, he moved to Falmouth.

F. E. Fox was an active boy of affectionate disposition and happy temperament. He delighted in active exercises, and those who associated with him in these days will recollect his pleasure when on a frosty winter day the pond before his father's house became the scene of

lively groups on the ice. It was doubtless in reference to these bright memories that he wrote the following lines many years later :—

“ Old friends, a many a joyous day  
As we circled on together,  
On that dear old spot where we erst would  
meet,  
All speeding as on magic feet,  
While laugh and shout the ear would greet,  
In that glorious wintry weather.  
Oh give me back the old delights,  
So wild, so fresh, so free.  
Take what ye will of minor joys,  
But give this back to me !

F. E. Fox was educated at home and at Grove House School, and then at University College, London, and during these years he formed friendships of life-long value. After taking his degree, he began business life with his father in the City.

In 1855 his beloved mother died, and in his record of her closing hours he writes :—

“ This affliction is doubtless sent in infinite wisdom and mercy to wean us from the things of earth and fix our affections on the things of Heaven. May this blessed effect be produced in my mind, though I do indeed feel how strong are the attractions that bind me to earth.”

In 1858 he was married to Maria Crewdson, the eldest daughter of Wilson and Margaret Crewdson, of Southside, nr. Manchester, and the blessing of their close and tender union was

permitted to continue for nearly 56 years. Their Golden Wedding in 1908 found them surrounded by a large group of children and grandchildren ; and at all times F. E. Fox entered with characteristic zest and pleasure into the young life around him.

His father's death in 1862 was a deep sorrow, and brought him much fresh responsibility. In 1870 he and his wife left Tottenham, on his retiring from active business, and for a short time they resided at Boslowick, near Falmouth. During this time he took an active part in a cottage Meeting in a neighbouring hamlet, in reference to which there is the following entry in his brother-in-law, Alfred Lloyd Fox's, journal :—

“ My brother-in-law, F. E. Fox, is come to Boslowick, and has opened a little Meeting at Prislow, where I have felt it would be a duty to open one this autumn ; so this work is, to a great extent, taken off my feeble hands, and I believe that Frank has a precious gift for such Meetings, and a gift increased by cultivation ; the people seem to like and profit by it, numbers increase—Frank is encouraged.”

In the summer of 1871, F. E. Fox joined James Veale and Frederick and Anna Fox as their companion in a visit for religious work in the Scilly Isles ; and in 1873 he was a member of the Yearly Meeting Committee who visited

Meetings in Bristol and Somerset Quarterly Meeting.

In 1871 he removed to Plymouth, but still for some time spent part of the year at Boslo-wick. About six years later he settled at Uplands, a charming country place a few miles from Plymouth, looking over the Valley of the Tamar to the Cornish hills, which became his home for the remainder of his life. Here, in these congenial surroundings and in the midst of a little circle of relatives and friends, his active, energetic nature found abundant scope. A keen rider and cyclist, he delighted in the various activities of country life. Few appreciated more than he a good cross-country walk, and he had a receptive eye for the beauties of Nature. Travelling, also, particularly in mountain scenery, was a special joy to him, enhanced by his skill and pleasure in using his brush. Many are the sketches he made of scenes he visited, and he found a constant source of enjoyment in working from them in his study.

F. E. Fox was associated with much religious and philanthropic work in Plymouth, including that of the Town Mission and the British and Foreign Sailors' and Friendless Girls' Societies. He also took much interest in a coffee-house which he opened in the village of Tamerton. Frequently he would give an address at a Mission Meeting, or, on a First-day evening, at a Meeting held in his

brother-in-law, R. Reynolds Fox's premises. For addresses of this kind he seemed to have a special gift. Almost invariably they were directed to delivering, in simple, evangelical terms, the message of salvation. And the force and earnestness with which he spoke, combined with his knowledge of Scripture and an unfailing facility of expression and illustration, gave these addresses a character of their own, full of the humility and love and vigour of the speaker. There was generally little in them of a didactic nature. The relations of modern developments of scientific theory and historical and literary criticism to the study of the Bible he viewed from the standpoint of one deeply concerned to uphold the authority of the Scriptures, and in conversation he would maintain his point of view with much energy and resource of argument, but always with a humility and consideration that inflicted no wounds. He had, also, a ready pen, and both in writing and speech he delighted in the telling of an effective story.

For many years he was a County Magistrate and County Councillor, and he continued to hold these positions until his death. His work on the Bench was marked by his considerate judgment and feeling for the poor. He also took part locally in political meetings in the Conservative or Unionist interest, and he was associated with

the work of the Aborigines' Protection Society for the welfare of native races.

His early life, it is believed, was not without its inner conflicts until he realized the liberty of the children of God. But in early manhood he found his abiding rest in loving faith in Christ his Saviour. Here was the anchorage which held through the varying experiences of a life rich in blessing, yet not without its anxieties and sorrows. Again and again were he and his wife called to part with beloved children, four of whom died in infancy and two in manhood. One who knew him well in later life writes :—

“ I have heard many persons speak from the Evangelical standpoint, but never heard or knew any one who had made it more his own, or who more truly felt that his sins were washed away by the blood of Jesus, and that it was only through faith in His name that we can be made spiritually whole.”

A member of Plymouth Meeting writes :—

“ In the removal of our dear friend, the members of Plymouth Meeting feel they have lost one who walked amongst them in a spirit of humility and love. His addresses, which were always brief, dealt almost exclusively with the fundamental truths of Evangelical Christianity, his mind habitually running on those Scriptures which described his own personal experience concerning sin and forgiveness through a crucified Saviour. Our friend was always suspicious of



teaching which seemed to lessen the intensity of the doctrine of the atoning work of Christ, and yet in any challenge which he felt it right to make in public, or in private conversation, he would qualify all his statements by the confession of his own unworthiness to argue with those who might doubtless be living a holier life than himself.

"His vocal prayers in the meeting were marked by great reverence and humility, and if at the end of a Meeting in which there had been blessing and power he knelt in prayer, it was always felt that his utterance was a sealing of the Spirit on the hour of worship."

It was his earnest desire to be a witness to the Master he so loved, and touching tributes since his death bear evidence that it was a ministry on which a blessing was permitted to rest. How he sought strength for such service can well be imagined by those who knew how regularly he would withdraw alone to some retired summer-house or place in his garden before the day's work. His warm feelings and ready sympathy gave him a personal influence that reached many beyond the immediate circle of his relatives and friends. Often he would say a few earnest words of kindly interest to persons he happened to meet, and he constantly carried a small supply of tracts to give away when opportunity offered. Many have testified to the help and cheer they received in these simple ways.

During the last year of his life there was an

evident failure of strength, and it was with some effort that he attended the last Yearly Meeting as usual, but he felt that he might again have a message of the simple faith as it is in Jesus, which he longed that the Society of Friends should uphold. After the Yearly Meeting he paid visits to his children at Beccles and Great Ayton. Of his last address at the latter place his son-in-law writes :—

“ He spoke of the love of God through Christ, so simply and yet so earnestly, his face seemed to be lit up with a felt sense and assurance of the depth and truth of the message of wonderful love and of the safety of those who accept it, that it was noticed by many, and I for one could not help wondering whether it was not his last appeal in that house, as indeed it proved to be.”

On the next day he returned to Uplands, and some days of his usual active life followed, including a visit to his son and daughter-in-law at Yealmpton, before the attack came on from which he was not permitted to rally. A few days of, it is believed, painless illness were most patiently borne, until, on the morning of the 10th of 7th month, spared even a farewell, he fell asleep. In the depth of their loss his dearest ones give thanks for his joy.

GEORGE JAMES FOX            .. 71            9 5 1914  
*Bury St. Edmunds.*





JOHN FIRTH FRYER

JOHN FIRTH FRYER . . 73 28 2 1914  
*Leeds.*

"The traveller in the West Riding of Yorkshire who passes through Brighouse, with all the grime of a manufacturing community, can hardly appreciate that on ascending its steep main road and looking over the ridge you find yourself in another world, where below you, despite a growing scattering of mills, nestles, comparatively in the open country, the little town of Rastrick."\* Here John Firth Fryer was born in 1840, the eldest of a family of six, whose parents were Charles and Sarah Fryer.

Charles Fryer had been a woollen manufacturer, but changed that occupation for the teaching profession, and in 1853 he became Superintendent of the Friends' School at Croydon as successor to John Sharp. He only held this position for one year, but on his death, in 1854, his wife, Sarah Fryer, continued the superintendency for some time. John F. Fryer thus inherited from both his parents a predisposition towards the profession which was to become his life's work.

He received his early education at Ackworth School, passing from there to Bootham in 1854, thus beginning his lifelong connexion with the

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\* J. E. Clark, in *Bootham* for May, 1914.

school at York. After a short period at the Flounders Institute, Ackworth—the training College for men teachers, then under the care of its first Principal, Isaac Brown—he returned to Bootham as a master in 1858, and here he remained, gradually rising from the position of junior master to that of Head, till his final retirement in 1899.

In 1871 he married Isabella Cormack Stewart, who survives him ; in many and varied ways she was able to aid him in the heavy work to which he was soon called. On his marriage he became House Master, and four years later, on the resignation of Fielden Thorp, he was appointed Head Master.

Into the strenuous work which such a position involves, J. F. Fryer threw himself wholeheartedly, and generations of his former pupils can testify to his constant kindness to them and to his keen interest in their welfare, not only during their schooldays, but in their after life as well. Throughout his Headmastership it was his earnest desire that the boys in his charge should develop strong and noble characters, and should become fitted to take their right share in the life of the Church and of the State.

Soon after his retirement in 1899, on account of declining health, he removed to Roundhay, near Leeds, where his last years were quietly

passed, and here he died on the last day of February, 1914.

In the *Bootham Magazine*, for May, 1914, will be found warm tributes to his memory by James Edmund Clark, Joseph Firth Clark, and the present Headmaster, Arthur Rowntree. The last named alludes to J. F. Fryer's Sunday evening addresses to the School, when he so often pleaded as an ambassador for Jesus Christ. "Strong, thoughtful Christian gentlemen he wished us to be," and at his funeral at Leeds on March 3rd, as reported in *The Friend*, many spoke of his kindly and thoughtful care of those committed to his charge, and of the way in which he spent himself ungrudgingly in furthering the highest interests of Bootham School.

ESTHER GARNETT	..	..	70	18	4	1914
<i>Preston Patrick.</i> Widow of Robert Garnett.						
ROBERT GIBB	..	..	74	25	9	1913
<i>Knock, Belfast.</i>						
EDWARD GILBERT	..	..	80	27	8	1914
<i>Leicester.</i>						
CATHARINE GILLET	..	..	73	26	5	1914
<i>Banbury.</i> An Elder.						
JAMES GLENNY	..	..	77	20	6	1914
<i>Hawick.</i>						

## LIONEL WILLIAM STURGE

GOODBODY .. .. 32 24 3 1914

*Vancouver, B.C., Canada.* Second son of Francis and Margaret Goodbody, Gerrard's Cross, Bucks.

JOHN CHARLES GORRELL .. 8 mos. 26 3 1914

*Middlesbrough.* Son of Charles W. and Edith Mary Gorrell.

## RUTH SPENCE WATSON

GOWER .. .. 47 20 8 1914

*Hobart, Tasmania.* Wife of Edmund Innes Gower. Daughter of Robert and Elizabeth Spence Watson.

EDITH HANNAH GRACE .. 36 28 11 1913

*Bristol.* Wife of James Edward Grace.

FRANCES ANNE GRACE .. 76 7 11 1913

*Weston-super-Mare.* Widow of James Grace.

JOHN RUSSELL GRACE .. 78 6 9 1914

*Bristol.*

JOHN GRAHAM .. .. 64 10 11 1913

*Dundrum, Co. Dublin.*

EMMA GRAVESON .. .. 80 24 10 1913

*Dringhouses, nr. York.* Widow of Samuel Watson Ward Graveson, late of Hertford.

ALBERT EDWARD GRAYLAND 49 3 1 1914

*Bournville, Birmingham.*

ELIJAH GREATHEAD .. 76 7 1 1914

*Manchester.*



JAMES GREG	..	..	67	16	11	1913	<i>Heysham, Morecambe.</i>	
ETHEL MARGARET GRIMSHAW	37			1	12	1913	<i>Hylton, Co. Durham. Died at Dunstable.</i> Daughter of Charles Wood and Margaret Grimshaw.	
JOHN CHAYTOR GRUBB	..	82		19	12	1912	<i>Wellington, New Zealand. Late of Dublin.</i>	
JANE MARIA DRUSILLA GUY				nearly 15	25	7	1914	<i>Harley Wood, Nailsworth. Died at the Stroud General Hospital. Daughter of Joseph and Isabel Guy.</i>
ALEXANDER HADDOCK	..	57		3	4	1914	<i>Innisloughrin, nr. Moira, Co. Antrim.</i>	
SARAH HALLAM	..	..	88	14	7	1913	<i>Skegness. Widow of Thomas Hallam.</i>	
WILLIAM HAMLEY	..	..	61	15	2	1914	<i>Bristol.</i>	
MARY HARCOURT	..	84		3	5	1914	<i>Lozells, Birmingham.</i>	
JAMES HARDING	..	..	65	20	11	1913	<i>Street, Somerset.</i>	
HENRY LISTER HARGRAVES	87			14	8	1914	<i>Oldham.</i>	
JAMES HARLAND	..	..	75	4	2	1914	<i>Lurgan, Co. Armagh.</i>	
SARAH HARLAND	..	..	63	30	1	1914	<i>Lurgan, Co. Armagh.</i>	

HELEN BALKWILL HARRIS 73 2 6 1914  
*Selly Oak, Birmingham.* Wife of J. Rendel  
Harris.

“ O blessed are the years that bring  
Us nearer to His feet.”

Such was the opening line of a poem written in early girlhood by Helen Harris to a dear friend on her birthday. Many a year has passed since then—years of quiet preparation for large and varied service—years of heroic adventure in many lands—years of gradual withdrawal from the active work of life—and at last the crowning year of all, 1914, when she was called to lay down her “sheaves” with “rejoicing,” at her Saviour’s feet.

Helen, the daughter of Joseph Hancock Balkwill and Ann Payne Balkwill, was born on April 16th, 1841. With the exception of two years spent at Emilie Schnell’s well-known boarding school at Brighton, her early years were passed in the Plymouth home, where her father, and afterwards her brothers, carried on the business of chemists and druggists, originally founded by Dr William Cookworthy. After a while the family removed to a lovely country house at Swilley, in the neighbourhood of Plymouth, where the intense love for birds and flowers and all beautiful natural objects which characterised Helen through life received full



HELEN B. HARRIS



satisfaction. Many a Woodbrooke student of to-day will retain a vivid picture of her sweet and gracious personality as she moved among her flowers in the beautiful garden at Chetwynd House.

Many can still testify to the blessing which attended her efforts in social and evangelistic work in Plymouth, and a Temperance association of ladies, formed in conjunction with Agnes Weston, the "Sailors' Friend," has ever since proved a successful agency in moral and spiritual uplifting.

But the service with which the name of "Helen Balkwill" is most widely associated in her native town was her Christ-like ministration to the suffering and the dying in the terrible outbreak of small-pox which visited Plymouth in the year 1872. Not long before her departure, in speaking to a niece with humility and thankfulness of some of her experiences in her house-to-house visitation at this time, she said :—

"Out of the three hundred death-beds I visited, praying with the sufferers, many passed away rejoicing in their Saviour. One of the poor women threw her arms, black with disease, round my neck and kissed me, while others passed away singing hymns of praise."

Like many another chosen Ambassador for the Lord, Helen, in very early life, was conscious

of a call to the ministry awaiting her in the future—a conviction strengthened by a direct personal message from Benjamin Seeböhm, who, on a visit to Plymouth, with true prophetic outlook, foretold the far-reaching blessing which would follow a faithful allegiance to the Will of her Lord. Her voice was first heard in a Meeting for Worship, at the little country Meeting of Lurgan, in the North of Ireland, where, at that time, she resided in the family of J. G. Richardson, of Moyallon. On her return to Plymouth she was soon after recorded a Minister. The results of that wide-spreading and fruitful ministry it is not given to us to measure. An earnest and fearless student of Ancient Philosophy and Modern Theology, with a mind ever open to fresh revelations of truth, she yet clung with intense loyalty to those eternal verities which lay at the foundation of her faith. In Christ she had found *full satisfaction*—pardon, peace, power—and whether in the winning persuasiveness of a personal interview, or as an uncompromising herald of salvation in a large assembly, the atoning work of the Lord Jesus Christ was at once the centre and inspiration of her message.

One of her first periods of extended service for the Lord was a visit to Friends in the South of France, as companion to an American Friend,

Mary Rogers. Not long after, she was called to service in the United States, where for nearly two years she ministered almost unceasingly, visiting Meetings through thirteen States of the Union, and going as far as what was then the Indian Territory, but now passes as the State of Oklahoma. She returned from these tasks somewhat enfeebled physically, but greatly reinforced spiritually by a remarkable "illapse" of the Holy Spirit which she had experienced in the course of her ministry. Not long after, in the year 1880, she was married to Rendel Harris, at that time a resident Fellow of Clare College, Cambridge. After their marriage they removed to the United States, and Rendel Harris was appointed to a Professorship in Johns Hopkins University, Baltimore. Here they had much valuable and united service. Their next settled residence was at Haverford College, near Philadelphia, where Helen Harris continued her ministry, with an intervening year spent with Rendel Harris in the East, which gave her the opportunity of developing again an artistic gift she had deliberately laid aside that her service for Truth might not be hindered. The pictures which she made in Jerusalem and on her journeys in Palestine and the Lebanon are now the ornament of what is called the Jerusalem Chamber, at Uffculme, Birmingham.

After leaving Haverford and all its beautiful and blessed associations, Helen Harris returned to England, and the next ten years found her headquarters at Cambridge and at Hitchin, a period of quiet and steady service, which was broken in upon by the terrible Armenian atrocities of 1895-6. To these mournful scenes the steps of Helen Harris and her husband were providentially directed in the spring of 1896, and they were enabled to do some service in the relief of suffering, the re-establishment of industries and the care of widows and orphans ; some idea of the nature of this work may be gathered from the little volume entitled *Letters from Armenia*. Rendel Harris returned in the latter part of the summer of 1906, while Helen B. Harris continued the work, often surrounded by danger and sometimes on the very edge of massacre. The work which she initiated, and of which many friends (both of the Society and beyond, especially the late F. W. Crossley, of Manchester) were the helpers, was carried on until the time that the higher call came. A second visit was made in 1903 ; this time they came into the disturbed country by way of Russia and Persia, and rode across to the Mediterranean at Alexandretta—a journey that is remembered not only for the blessed results accomplished in conjunction with the American missionaries in their different stations, but as a



time when strength was made "perfect in weakness." Helen Harris was brought to the lowest point at which physical existence can be maintained, but, as in the previous journey, she set her face steadily forward and would never consent to stand still or retire.

Between these two Armenian journeys, there occurred a journey to Petrograd in the interests of Armenia (where she was successful in laying the case of the Armenians before more than one member of the Imperial family), and also her visit to South Africa and the Concentration Camps in connexion with the Boer War. Under a special permission from Lord Kitchener, who telegraphed that "Mrs Harris might come, if she had anything to bring beside good words," she was able to visit all the leading camps and to bring material help, and good words as well, to the Boer women in the enclosures. Upon two occasions the train in which she was travelling was blown up! No account of this work was published, nor could be, for a friend had promised the authorities, without Helen Harris's knowledge, and certainly without any possible consent on her part, that she would make no public or political use of what she learned or saw. In any case, she had no desire to tell of her own work. Her reticence was as delicate as it was loyal to contract, however unprofitable it may have been for

younger Friends and others at home to whom she might have supplied both inspiration and example.

The last eleven years of her life were spent at Selly Oak, in connexion with the Woodbrooke Settlement, and here the blessed life and consecrated gifts were matured, in increasing quiet and calmness, for the great removal.

Agnes Smith Lewis, the distinguished palæographer, in a brief notice in the *Times* (June 5th, 1914), drew attention to

“her remarkable powers both as a preacher and as a platform speaker,” concluding: “Mrs Harris leaves no children, but her memory will be an abiding inspiration to many whom she fed, nursed, or guided into the way of righteousness on four of the world’s great Continents.”

During her residence at Selly Oak, her interest in the life of Woodbrooke was constant. She sought to know every student individually, and manifested personal interest in them, frequently entertaining them at her home one by one, or two together. Helen Harris was in some degree an author. Her account of the “Newly Recovered Apology of Aristides,” published in 1891, is perhaps her best known work. In that little book, the story of the finding of the Apology in the Convent of St. Catherine on Mt. Sinai is recounted, and its Doctrine and Ethics are expounded. Another work was entitled “The

Greatest Need of the Society of Friends," the greatest need being the Baptism of the Holy Spirit.

The last few days of the earthly life passed very quietly. All her preparations had been made and everything left in perfect order, so that there remained only the quiet waiting for the final summons of her Lord. No word of complaint or murmuring at the lengthened suffering was heard, and those who kept vigil by her bedside felt they were learning the Peace and Victory of a Christian's death.

"I felt when I entered the room as if I were in a holy Temple of the Lord,"

was the remark of a young girl who had been allowed to look for a moment on the beloved face. To one dear friend who visited her during those last days, she said that as the end approached, much speech might be impossible, and although the song of triumph might not be heard, her friends must know that all the time she would be looking through the gates of the Heavenly City beyond. Small wonder that when finally the Gates did open, those who watched were so filled with the sense of her triumphant entry that they could only utter their thankful "Hallelujah!"

None of the ordinary accessories of death :

no closed blinds nor mourning garb marred the sweet solemnity of the three days which intervened, before the flower-laden coffin, borne by loving and reverent hands from Woodbrooke and Kingsmead, was laid in its resting-place; and there, while the large-gathered company joined in the hymn "How sweet the name of Jesus sounds," amid sunshine and flowers and the song of the sky-lark, we left the outward form of our beloved, she herself being in safe-keeping, where all shadows have fled away.

It seems fitting that we should supplement the foregoing brief notice of the life of Helen B. Harris by a few details of the meeting which took place after the funeral in the Common Room at Woodbrooke. We quote from the report which appeared in *The Friend* of June 12th, 1914.

"It is somewhat difficult to describe the tone of this really wonderful meeting, but it perhaps might be characterised as one of solemn joyfulness. The note of thanksgiving for the life that we had been privileged to know sounded through all that was said, and to those who had seen how joyfully Helen Harris looked forward to her goal through the long period of weakness and suffering, the words on the memorial card, "who attained her desire," seemed beautifully to express the truth. This feeling was put into words in the meeting by all those who took vocal part, among them Fanny (Vigurs) Harris, who

mentioned that only two days before she had been present at the funeral of Alfred Balkwill, Helen Harris's brother, and that these two, who from earliest years had been closely united to one another, had been scarcely separated in their crossing over ; then, turning to the young people present, she pointed out that at the close of a life of fellowship with Christ, and work for Him, there is no place for sadness and regret.

"Blanche Ridges, sister of Rendel Harris, told how during her last illness Helen Harris had remarked, after doing something which cost her much effort, 'One can always do what one wants to do.'

"This, said the speaker, was an outstanding fact in her life. The secret of this ability to do what she wanted to do was that her desires were in harmony with God's will, her life was a walk with Christ.

"Rendel Harris himself told us how at the outset of their married life, Helen Harris and he had agreed that neither would ever stand in the way of any work to which the other was called by God, no matter what it might mean in trial or separation ; and looking back over more than thirty years of married life he could say that the compact had been faithfully kept on both sides. It had from time to time involved much work apart, and now he realised that he was called again to work apart ; but the real significance of detachment was attachment, and if we only saw things as they really were we should know that separation itself was an illusion.

"At the close of the meeting, the Woodbrooke students sang the anthem, 'The sun shall be no more thy light by day.' Perhaps the most

striking effect of the funeral to most of us was the entire absence not only of the outward signs of mourning, in accordance with the wishes of Rendel Harris, but also that the garment of praise in very truth took the place of the spirit of heaviness. And it is probable that some who were present had never before so strongly felt the reality of the Christian hope which can remove the sting from death, and triumph through Jesus Christ in the midst of sorrow."

JOHN HARRISON .. ..	79	31	5	1914
<i>Tottenham. An Elder.</i>				
WILSON HARTLEY .. ..	75	28	9	1914
<i>Carnforth.</i>				
ISABELLA FENNELL HARVEY	68	13	1	1914
<i>Cork.</i>				
MARY HAYDOCK .. ..	80	19	12	1913
<i>Lowertown, Co. Tyrone.</i>				
Widow of Thomas Haydock.				
CLARA ALICE HAYLLAR ..	57	16	12	1913
<i>Hoddesdon. Wife of James Hayllar.</i>				
ROBERT THOMAS HAYLLAR .	82	24	8	1914
<i>Herne Hill, S.E.</i>				
MARGARET ANN HEADLEY .	57	19	9	1913
<i>Ashford. Died at Saltburn-by-Sea. Elder and</i>				
<i>Overseer. (Reported last year.)</i>				

The following memoir relates to one whose distinguishing characteristics, perhaps, were humility and self-effacement, and anything in the



MARGARET A. HEADLEY





nature of praise would have been wholly repugnant to her. It is hoped, however, that some particulars of a life eminently devoted to service for God may prove an inspiration and encouragement to others to follow her as she followed Christ, and to exalt the grace of God which was in her.

Margaret Ann Headley was the youngest of the four daughters of the late Joshua Green, of Stansted Montfitchet, Essex, and of Elizabeth Robson (formerly of Sunderland and Liverpool), his wife. Here she was born on the 14th of January, 1856, in the ancestral home of her paternal grandmother's family, where they had resided for at least one hundred and seventy years.

Margaret Ann Green, as she then was, came of a God-fearing Quaker stock on both the paternal and maternal sides. Her father's family, who originally hailed from Yorkshire, joined the Society of Friends as early as 1652, and she was eighth in descent from John Greene, of Liversedge, near Huddersfield, yeoman, who, having had all his property confiscated under a praemunire, died a prisoner in York Castle "for the Truth," in 1676.

Her father was a recorded Minister in the Society, and her mother an Elder who exercised the ministerial gift, and at least ten of her uncles and aunts were either Ministers or Elders ; while

her maternal grandmother, Elizabeth Robson, of Liverpool, who died in 1843, was a distinguished Minister in the Society, and for some thirty-five years was continually engaged in religious service in Great Britain and Ireland, America, and the Continent of Europe.

Margaret A. Green's upbringing, therefore, was naturally in accord with the Quaker traditions and associations of the middle of last century, and both her parents were deeply interested in the welfare of the Society to which they belonged.

Her mother, the late Elizabeth Green, was an exemplary character in all the relations of life, and there is an account of her in *The Annual Monitor* of 1882. She was not only a consistent Friend, but steadfast in that Evangelical faith for which her honoured mother was so distinguished; was a woman of deep spiritual experience and earnest humble piety, and of such a serene, loving-hearted and sympathetic nature as strongly attracted all with whom she came into contact, both older and younger; and her conscientious discharge of the multifarious and exacting duties of a large household (including several business assistants and servants) was, with her other virtues, largely instrumental in moulding the character of the subject of this notice.

Margaret A. Green from her early childhood was delicate, and she is remembered by her family as a very sweet-looking, gentle-hearted and conscientious child, of whom her mother writes under date 3-iii.-1857, that she

“ was when she was born, in the opinion of all who saw her, a very pretty little thing. She has been an easy, happy, good-tempered child, bright and merry.”

And this character held good during the remainder of her life.

Her maiden days were spent in a charming old-world village, abounding in pretty country walks, and in a home where a large, beautiful and productive garden was a great and delightful feature, her father being, like others of his family, an enthusiastic and able horticulturist and fruit-grower ; and Margaret's love of nature, and her garden at Ashford, which contained fruit trees chosen for her by her father, was largely fostered through the like affection of both her parents in her childhood.

There, then, M. A. Green spent a joyous childhood, loyally and devotedly attached to her parents, her three brothers and three sisters, and from her youngest years evidencing that sweetness, unselfishness and humility of disposition, that devotion to duty, which so eminently characterised her as she advanced in years.

When quite a child, in common with her brothers and sisters, she was brought up by her beloved mother, who delighted in service for the poor, to visit such in their own homes, to talk and read to them, and to distribute tracts and periodical literature. Here then was sown the seed which in after years bore so much fruit to the praise of God.

M. A. Green was educated at home with a younger brother and two intimate girl friends, by her two eldest sisters, and later she went to school at Lewes, then under the care of members of the Trusted and Special families, and where her next elder sister Henrietta had preceded her.

Here she is remembered by an old school-fellow (and she formed some life-long friendships at school) "as a pretty, delicate-looking dark haired girl;" and another who was a devoted friend through life writes:—

"I feel as if I had been devoted to her ever since I could remember, and I cannot think of one instance when there has been even a *slight* misunderstanding between us."

Upon leaving school in the early seventies, M. A. Green entered upon the many domestic duties which devolved upon her, which she continued cheerfully and conscientiously to discharge whilst under the family roof.

But apart from the faithful discharge of

“ the daily round, the common task,” she and her sisters entered largely into work for the poor of Stansted, visiting the sick and afflicted, conducting Bible-classes for girls at their family home and elsewhere on First Day evenings, mothers’ meetings in the village, and in the summer time assisting to hold open-air and other meetings both in Stansted and the adjoining villages, and cottage meetings in the winter months, engaging in temperance work, etc.

She also, in common with her family, took much interest in the holding of fortnightly meetings for the reading and study of literature, to which members of various religious communions met upon a common basis in the quiet Quaker home, and found their divergence of religious outlook and misunderstandings greatly lessened by these social opportunities.

About 1878, M. A. Green became closely associated with her beloved sister Henrietta, who was a Minister, and of whom there is an account in *The Annual Monitor* of 1890, in work at the adjoining village of Elsenham, in the holding of cottage and open-air meetings, and in the regular visitation of the poor, etc., which eventually resulted in a Meeting-house being built, and a permanent Friends’ Meeting established.

This service at Elsenham was not only

eminently blessed of God to the sisters, and others of the household (M. A. Green's father taking a prominent part in the services on First Day evenings), but to the uplift and conversion of a number of people, whose temporal and spiritual welfare had been sadly neglected, but who cordially responded to the love and sympathetic interest shown them.

In 1884, Henrietta Green sailed for China as the pioneer Quaker Missionary there, and, whilst the parting with this dear sister, with whom she was united in the closest bonds of sympathy and affection, was indeed a close trial, it was also one which brought M. A. Green much sympathetic interest in Foreign Mission work, and proved an ever-increasing stimulus through life to its advocacy and assistance.

Previous to this, in 1881, M. A. Green had lost her beloved mother, and she and her sister earnestly strove to make up, so far as possible, this irreparable blank in the home circle.

In 1885 Margaret Ann Green married Herbert Dimsdale Headley, of Ashford, Kent, whose elder sister had married, two years previously, her youngest brother. Here at Ashford she joined the little circle of Friends then meeting in the old Meeting-house in New Rents.

At that time there was but little aggressive work carried on by Friends there. Not satisfied

without active effort on behalf of those around her, she joined her husband immediately after her marriage in initiating Mission work, and despite weak health, threw herself whole-heartedly into it.

Their efforts were rewarded in the establishment of a Gospel Meeting, Men's and Women's Adult Schools, as well as work among children. In more recent years she followed with deep interest the spread of the Adult School Movement, and either in company with her husband or sometimes alone, she visited all parts of the county in furtherance of this object. In this work, indeed, she was indefatigable, verily acting as the right hand of her beloved husband, and throughout the county her genial face and benign and inspiring manner won her many friends. As President of the Women's Adult School at Ashford, she was also greatly beloved.

Her sympathetic and active support was also extended to the Ashford and District Nursing Association, to the National Society for the Prevention of Cruelty to Children, to the boarding-out of pauper children, to the cause of Peace and Anti-opium and other valuable work for the uplift of the poor and "him that hath no helper."

Her interest in the prosperity of the Society of Friends made itself manifest in a variety of ways.

She was for a number of years an Elder and

Overseer, as well as a Minister (although unrecorded, at her own request), was for many years Clerk of the Women's Quarterly Meeting for Kent ; and she had a deep and loving concern for the welfare of our Meetings for worship ; she frequently shared most helpfully in the vocal service of these Meetings, and her offerings in prayer evidenced the close communion of her daily walk with God ; and even when she took no vocal part, the uplifting influence of her presence was felt amongst her Friends.

Whilst naturally of a timid and retiring disposition, which suffering bravely borne for many years accentuated, M. A. Headley was remarkably faithful in the discharge of her official duties in the Society. And while she had at times faithfully to deal with some of her friends, she seldom if ever, gave offence, unpalatable truths being presented by her with so much kindness, sympathy, and true humility.

From her girlhood days, as we have seen, Foreign Mission work lay very near her heart. Later, she joined the Board of the Friends' Foreign Mission Association, a meeting of which she attended only about a fortnight before her death. She did, indeed, much to deepen the influence of Friends in the district of Ashford in the needs of the non-Christian world.

Throughout her life she had taken an active



share in Temperance work, and was instrumental in helping not a few to abstain from strong drink, and begin the Christian life. She was at the time of her death President of the Ashford Branch of the Women's Total Abstinence Union, an office she had held for some years, and she was for a short time also a Good Templar.

Some years ago M. A. Headley and her husband established a Friends' Mission at Challock, near Ashford, and here, later, they possessed a country cottage-residence. The interests of the work at Challock lay very near their hearts, and their home was thrown open on several occasions in connection with varied interests of our Society and of Adult School work. Into these M. A. Headley entered as hostess with her accustomed whole-heartedness, ready even to sacrifice health itself in the endeavour to care for the happiness and comfort of others and of her guests. Those who were privileged to be present at the Young Friends' Conference and Tramp held at Challock only a few weeks before her home-call, will not easily efface from their memories how much her presence helped towards the success of the gathering, although at the time she was in seriously impaired health.

Her ability to see the humorous side of things, so evident to those who came into

contact with her in social life (and her sympathy extended towards those who were in sorrow and distress as well as in joy), manifested the fact that close fellowship with Christ sets the heart free to enter into the very varying aspects of our every-day life.

As years passed by, M. A. Headley had much experience of happiness in the midst of a large circle of her husband's near relatives at Ashford (four households eventually in all), and many friends, by all of whom she was greatly beloved. Notwithstanding this, she was called upon to pass through times of deep sorrow and trial. The loss in infancy of her dear little children was to her a never-forgotten and very sacred sorrow, and her mother-heart found comfort in seeking the welfare and happiness of the children and young people, among whom she was always a great favourite.

In an obituary notice in *One and All*, M. A. Headley is truly described as one who "went about doing good;" but while this is wholly true, a striking feature of her character, as we have said, was her remarkable humility, unobtrusiveness and selflessness; so well did she obey the command of her Lord not to let the left hand know what the right accomplished.

It will be seen from the above that M. A. Headley's life was a very full one, but only those

very closely associated with her knew how heavy were her public engagements. And in spite of this she ordered her affairs so well that she never seemed hurried, for hers was "a heart at leisure from itself to soothe and sympathise."

Indeed, nothing was more beautiful than her home-life, her devotion to her husband and their common interests, and her abounding hospitality and welcome to the many guests who found a haven of rest and bodily and spiritual refreshment at the three successive homes H. D. and M. A. Headley owned and occupied at Ashford, as well as their cottage home at Challock.

For some months before her death, M. A. Headley had given evidence of failing health, and had passed through times of great suffering, but it was not anticipated that the call would be so sudden.

On the 10th of September, 1913, she journeyed North to stay at Saltburn-by-Sea with her sister Mary Charlotte Mounsey, of Sunderland, and others of her family, in the hope that the change would prove beneficial in re-establishing her health. Two days later, however, whilst taking tea with her sister, she had suddenly a thrombotic seizure, from which she never recovered consciousness, and passed peacefully away on the 19th, to the intense grief of her sorrowing husband, family, and friends.

The funeral took place in the ancient Friends' Burial Ground at Kennington, near Ashford, on the 22nd (at which place her infant children had been formerly interred), when there was a large and profoundly sympathetic gathering of relatives and friends. Here in this beautiful God's acre, remarkable testimonies were borne to the benign influence of M. A. Headley's life from childhood to the grave, and the memory of this impressive and touching occasion will not easily be effaced by those privileged to be present.

We may fitly close this account with the words recorded on her memorial card :—

“In Thy presence is fulness of joy ; at Thy right hand there are pleasures for evermore.”

LILIAN HEATH .. .. 57 9 9 1914  
*Pinner.* Daughter of James P. and Caroline Heath, Birmingham.

EMILY HEIGHTON .. 88 15 1 1914  
*Upper Norwood, S.E.* Widow of Henry James Heighton.

ELIZABETH HELSDON .. 80 5 10 1913  
*Hertford.* Died at Wimbledon. Widow of James Helsdon.

ANNIE SHEPHERD HINDE .. 26 17 9 1914  
*Brigham, Cockermouth.* Daughter of William S. and Sarah W. Hinde.



MARY ANN INKLEY	..	66	9	12	1913	
<i>Balsall Heath, Birmingham.</i>						
JONAS IRELAND	..	57	22	6	1914	
<i>Swindon.</i>						
MARY ANNE JACOB	..	82	4	6	1914	
<i>Easton, Tramore, Co. Waterford.</i>						
MARGARET ALICE JESPER	.	61	31	1	1914	
<i>Handsworth, Birmingham.</i>			Wife of Joseph			
Marriage Jesper.						
MORDECAI JOHNSON	..	64	18	3	1914	
<i>Greystones, Co. Wicklow.</i>						
PHOEBE ANN JOHNSON	..	28	29	12	1913	
<i>Rosehill, Loughgall, Co. Antrim.</i>						
JOHN JONES	..	73	18	1	1914	
<i>Stoke-on-Trent.</i>						
SARAH JANE JONES	..	65	19	4	1914	
<i>Edgbaston, Birmingham.</i>			Wife of William			
Jones.						
EDWARD KAY	..	48	23	8	1914	
<i>Bradford, Yorks.</i>						
THOMAS KELSALL	..	76	25	10	1913	
<i>Castle Farm, nr. Shifnal.</i>						
ELLEN MARIA KING	..	73	2	7	1914	
<i>Bury St. Edmunds.</i>						
JOSEPH HARRISON KING	..	86	23	4	1914	
<i>Sale, nr. Manchester.</i>						

HENRY EDWIN KINGZETT..	24	14	5	1914	<i>Kelowna, B.C., Canada.</i> Son of John C. and Alice Kingzett, of Victoria, B.C. (formerly F.F.M.A. Missionaries in Madagascar). Accidentally killed in the construction of a bridge on the Kettle Valley Railway.
PAUL WILLIAM KINNISH ..	22	19	9	1914	<i>Liverpool.</i> Died at City Hospital. Son of Christopher Story and Margaret Ellen Kinnish.
JOHN NAINBY KITCHING ..	68	5	7	1914	<i>York.</i> Died at Chagford, Devon.
ELIZA KNIGHT .. ..	69	5	12	1913	<i>Sheffield.</i> Widow of William Knight.
JOSEPH JOHN KNIGHT ..	57	28	8	1914	<i>Pool, nr. Leeds.</i>
MARY ANN KNIGHT ..	76	2	7	1914	<i>Halstead.</i> Widow of Samuel Knight.
SARAH ANN KNIGHT ..	58	8	5	1914	<i>Blackpool.</i>
LUCY ANN LAMB .. ..	19	12	1	1914	<i>Sibford Ferris.</i> Daughter of Joshua and Lucy Sophia Lamb.
SARAH ANN LANCASTER ..	73	29	9	1913	<i>Horton, Bradford.</i> Widow of Robert Lancaster.
GEORGE COLES LAW ..	36	15	4	1914	<i>Plymouth.</i>
EMMA RACHEL LEA ..	81	4	1	1914	<i>Peckham, S.E.</i>

ROBERT LEATHER .. ..	83	5	11	1913	<i>Southport.</i>
CAROLINE LEGGE .. ..	77	11	3	1914	<i>York.</i> Widow of William Legge.
ANNIE LEICESTER .. ..	46	25	11	1913	<i>Liverpool.</i> Died at Royal Infirmary. Daughter of the late James and Sarah Anne Leicester.
SUSAN ANN LEICESTER ..	69	8	9	1914	<i>Harringay, N.</i> Widow of Alfred Leicester.
HANNAH MARIA LILWALL ..	60	23	12	1913	<i>Meols, Cheshire.</i> Wife of Alfred Lilwall.
ARNOLD LITTLE .. ..	52	18	4	1914	<i>Edgeley, Stockport.</i>
JOHN LOGAN .. ..	58	29	1	1914	<i>Belfast.</i>
GLADYS ADA LUNNON nearly	13	30	12	1913	<i>Kingston-on-Thames.</i> Died at Mere, Wilts. Daughter of William and Mary Edith Lunnon.
LYDIA MOSS LUNT .. ..	73	9	1	1914	<i>Didsbury, Manchester.</i>

By the passing away of Lydia Moss Lunt, at Whitevale, Didsbury, Manchester, the Society of Friends has lost a member who took considerable share in its numerous activities.

Her first association with Manchester Meeting was jointly with her sister as teacher of a large





LYDIA M. LUNT



junior class of children in the Friends' First Day School in Jackson's Row, but her life's work began in 1869, when she took charge of the Women's Adult Class established by Mary Hodgson in 1861. From the original premises in Piccadilly, Manchester, the class removed to a large room over the cabmen's shelter in the neighbourhood. Here the first social evenings were started, the entertainment being of the simplest character, and the women bringing their sewing and knitting. After several further changes the class found a permanent home in the new schools erected by Friends in Byrom Street in 1886.

Lydia M. Lunt was an active and capable teacher, with a well-stored mind; she was also the constant friend and adviser of the women, who came to her with their manifold troubles, and were always sure to receive kindly sympathy and help where needed. She loved to visit the sick in their own homes, bringing to them cheerful encouragement, for she had the faculty of imparting to others her own bright view of life and its duties. A careful and diligent Bible student, it was her aim to stimulate the reverence of her hearers for the Bible. Attending the first summer school at Scarborough, it seemed quite natural for her to go up to a lecturer who had appeared to treat Abraham as rather a mythical personage, thanking him for his address, yet

making it clear that she still believed in the reality of the ancient patriarch :—

“ I shall not give up Abraham myself, but always believe in him as I have done from a child, and I shall continue to tell my women that he actually lived and moved as the Bible says he did in the days of old.” The friendly response was : “ Quite right, Miss Lunt ; hold on to Abraham by all means.”

Among her other activities may be mentioned the weekly mothers' meetings, where she delighted to mingle with the women, as a well-known friend and wise counsellor. Constantly brought into painful touch with the wretchedness and suffering caused by indulgence in strong drink, she was a convinced Temperance advocate, and from the early days of the movement she energetically supported every effort likely to win over both old and young to the cause of abstinence.

She had been a scholar at the Friends' School at Penketh, nr. Warrington, from 1852 to 1854, and subsequently, from 1894 to 1913, was a useful member of the School Committee, taking special interest in its household affairs, and rejoicing greatly in the erection of the new building for the teaching of domestic economy. For nearly thirty years she was a welcome weekly visitor at a special sick ward in the Withington Workhouse, and for twenty-one years the local

secretary of a branch of the Mission to Deep-sea Fishermen, which she started in South Manchester. It was her delight not only to correspond with the skippers on the North Sea when advising them of the annual consignment of wool work from the ladies of the district, but also to keep in touch with many of the sailors' wives and children whilst the husbands were following their precarious calling.

Failing health did not curb her ardent spirit, for in spite of weakness she was in the midst of her beloved women's class up to June 23rd, 1912, as cheerful as ever, but visibly failing ; and she then closed her period of continuous service of forty-three years, covering a large part of the life-history of the class started by Friends some fifty years ago. After a long period of waiting, the welcome call came at last ; yet so lately as the close of 1913 Lydia M. Lunt's thoughts were constantly with the women at Byrom Street, and for the last Sunday of the year she sent a characteristic message of faith and trust in a farewell letter dictated to her sister :—

“Tell the members of my Women's Class that the dear Lord is leading me gently through the valley, but there is light beyond, and that the everlasting arms are around me.”

[From *The Friend*.]

ELIZABETH MALLABOND .. 78	7	7	1914
<i>Sutton-in-the-Elms, Leicester.</i>			
Wife of William Mallabond.			
ANDREW MARRIAGE .. 69	21	8	1914
<i>Southend-on-Sea.</i>			
JAMES HAWORTH MARRIAGE 74	28	9	1913
<i>Whitchurch, Ross.</i>			
GEORGE MASON .. .. 84	17	9	1913
<i>Scotforth, nr. Lancaster.</i>			
HANNAH MASON .. .. 84	4	8	1914
<i>Scotforth, nr. Lancaster.</i>			
Widow of George Mason. An Elder.			
ELIZABETH GRAY MATHER . 60	23	9	1913
<i>Westbourne, Hobart, Tasmania.</i>			
Wife of Thomas B. Mather. An Elder.			
ELIZABETH MATTHEWS .. 94	10	9	1914
<i>Kettering. Late of Luton.</i>			
EMILY T. MAW .. .. 60	13	1	1914
<i>Chorley Wood, Rickmansworth, Herts.</i>			
Widow of Thomas Maw.			

It is right that we should make some little record of the sweetness and fragrance of the life of one who was enabled to adorn the doctrine of her God and Saviour, and whose memory is fresh in the hearts of many of us. In the family circle she was called the Mother-sister ; and this beautiful gift of motherliness made her a tower of

strength in times of joy and sorrow to her brothers and sisters, and to many besides.

Emily Maw was the eldest daughter of John Hall and Annabella Thorp, of Leeds. Born in 1853, she was educated at the Mount School, York. On leaving school she entered heartily into the work carried on by the young Friends in Leeds Meeting, and shared with many of these the revival of spiritual life following a visit by the Rev. W. Hay Aitkin to the city, and a series of Meetings held by Hannah Whitall Smith. She was greatly interested in her Young Men's Bible Class and Band of Hope, and the Saturday evening entertainments were much helped on by her musical gifts.

Her happy marriage with Thomas Maw, of Needham Market, gave her a fresh sphere of usefulness. They were blessed with two sons and four daughters. As a wife and mother she was greatly beloved, and her large heart and loving spirit made themselves felt among a wide circle. She upheld her husband's hands in the mission work carried on at the Meeting-house, as well as at the Y.M.C.A., and her classes among women and girls were much blessed.

In 1887 the family removed to Felixstowe, where they were a valued addition to the small Meeting. On Sunday afternoons Emily Maw conducted a Bible Class, in her own house, for

domestic servants living in the neighbourhood. Thomas and Emily Maw's home life had an attractive power. The helpful gatherings for family worship on Sunday evenings come specially to remembrance, when children, servants, and visitors shared the privilege of united prayer and praise. For several years she filled the office of Clerk to the Women's Quarterly Meeting of Essex and Suffolk. Though always retaining her attachment to Friends, hers was a universal spirit, and she loved to unite in work and worship with other fellow Christians. She loved little children, and had her own beautiful way of caring for them.

We read that everything that Midas touched turned to gold, and it seemed that her sweet presence and skilful touches made the simplest surroundings dainty and attractive, while the atmosphere of her happy cheerful spirit was a benediction to all who came within the reach of her encircling love. In 1886 her youngest little girl died ; and in June, 1891, she had the sorrow of parting from her husband, whom she had nursed with devoted care during a long illness. In the years that followed, trial of various kinds was her portion. It is said that the beautiful grass-tree in Tasmania flowers only after it has been burnt ; and in her case the discipline of life seemed in like manner to bring out more of the rich sweetness and power for helping others.



In 1896 she undertook the charge of the home for the children of our missionaries, at Needham Market, a position for which her motherly heart and executive ability rendered her specially suitable.

In 1908 she removed to Watford, and here another great trial was permitted in the death of her second son. Shortly after this she went to live at Sudbury. Her little grandchildren were a great joy to her, and many will recall the beautiful needlework done for them by her skilful fingers. Her skill in needlework was used, too, in helping our own and other Foreign Mission Associations, in which she was deeply interested. She loved her garden, and the inside and outside of her home were always bright with flowers.

In the last two years of her life her health steadily failed, but though mostly kept to her couch, her love and sympathy travelled far afield, and even those beyond the sea felt the strength and comfort of her constant remembering love.

JEMIMA BARRATT MAWER .. 77      7 8 1914  
*Harlestone, nr. Northampton.*  
 Widow of Frederick Mawer, of Cheltenham.

AGNES MAWSON .. .. 74      22 2 1914  
*Scalby.* Widow of John Procter Mawson.

HOOPER MAY           ..       .. 82       23 9 1914  
*Tottenham.*    Son of the late Dr Edward H.  
 May.

Dr Hooper May appears to have been highly esteemed in the neighbourhood in which he lived and worked, but for many years past he had not associated much with Friends. His father, Dr Edward May, whose medical practice he continued, was a well-known Friend of a past generation.

MARY DOWIE MCKENZIE .. 64       26 1 1914  
*Edinburgh.*   Widow of Alexander McKenzie.

HENRY MELLOR       ..       .. 87       6 7 1914  
*Barnsley.*

BETSY METCALFE ..       .. 80       6 12 1913  
*Sedburgh.*   Widow of William Metcalfe.

SARA ELIZABETH MICHIE .. 55       19 5 1914  
*Monkstown, Dublin.* Wife of James Michie.

JONAS MIDGLEY   ..       .. 78       11 5 1914  
*Hyde, Cheshire.*

FRANCES MILLER ..       .. 49       14 11 1913  
*Bramerton, nr. Norwich.*

JOSEPH MILLIGAN ..       .. 75       6 7 1914  
*Kendal.*

JOHN MOLD ..       ..       .. 68       28 11 1913  
*Ringwood.*

MARY ANN MONTFORD	..	85	14	5	1914	<i>City of London Almshouses, Brixton, S.W.</i> Widow of Richard Montford.
JAMES MOODY	..	83	2	12	1913	<i>Ackworth, nr. Pontefract.</i> For many years the School Shoemaker.
REBECCA MOOR	..	90	6	2	1914	<i>Toronto, Canada.</i>
MARY ELIZABETH MOORE	..	48	18	6	1914	<i>Sunderland.</i> Wife of Thomas Moore.
DAVID MORRIS	..	72	31	1	1914	<i>Swansea.</i>
JOHN WILFRED MOUNSEY	..	70	4	7	1914	<i>Sunderland.</i> An Elder.
ELIZABETH MURRAY	..	85	10	8	1914	<i>Withington, nr. Manchester.</i> Widow of David Eldon Murray.
WILLIAM PRIDEAUX NAISH	..	63	28	10	1913	<i>Glen Elmo, Manitoba, Canada.</i>
LUCIA NEALE	..	86	30	10	1913	<i>Kingstown.</i> Widow of Thomas Neale.
WILLIAM NEEDHAM	..	84	22	4	1914	<i>Arkendale, nr. Knaresborough.</i>
JAMES NEILL	..	67	8	4	1914	<i>Belfast.</i>
CHRISTOPHER NEWHOUSE	..	63	20	12	1913	<i>Birkenhead.</i>

MARIE GWENDOLINE NEWSOM 3½      18   2   1914  
*Tellingana, Cork.*

Daughter of S. F. and E. Elizabeth Newsom.

RICHARD CASS NICHOLLS .. 73      23   3   1914  
*Sunderland.*

EMMA NICHOLSON ..      .. 82      30   5   1914  
*Bury St. Edmunds.*

THOMAS BERTRAM NICKALLS 11      10   7   1914  
*Stourbridge. Son of Samuel and Eleanor Nickalls.*

THOMAS O'BRIEN ..      .. 86      12   5   1914  
*Liverpool. An Elder.*

ELIZABETH ODDY ..      .. 90      31   1   1914  
*South Hampstead.*

Daughter of the late John and Jane Oddy.

SARAH HANNAH PARKER .. 81      31   3   1914  
*Rawdon, nr. Leeds.*

FRANCES PARKIN ..      .. 65      28   8   1914  
*Baildon, Yorks. Widow of Alfred Parkin.*

ROBERT PARKINSON .. 82      23   7   1913  
*Grange-over-Sands. (Reported last year.)*

Robert Parkinson was born at Bradford, Yorks., in 1830. His father, who was an iron-founder in the town, died when R. Parkinson was two years of age, and during his school days at Ackworth he also lost his mother. He always cherished happy memories of her, and she had lived long enough to impart to him the ardent love



ROBERT PARKINSON



of Nature, and especially of flowers, which was characteristic of him to the very end of his long life. He was left under the guardianship of her two cousins, Thomas Wilson, of Bradford, and Charles Wilson, of Preston; and he continued his education at Tulketh Hall School, near Preston, till he was old enough to be apprenticed as a chemist to George Dymond, and, later, to George Barritt, of Croydon. There he spent seven years, and afterwards studied Chemistry and Pharmacy at Bloomsbury Square, London, where he passed his qualifying examinations. This was followed by two years study at the German Universities of Giessen and Munich, at the former of which he took the degree of Doctor of Philosophy in 1854; and his residence abroad served to widen his outlook as a very diffident young Quaker of the early nineteenth century.

On returning to England, he entered the chemist's business of his guardian, Thomas Wilson, at Bradford, where he worked as an analyst, and inaugurated the then new art of photography.

In 1856 he was married to Emily Jesper, and their happy married life extended over a period of forty-nine years; of their three daughters, the two younger ones are still living at Grange. Robert and Emily Parkinson made their home at Bradford for thirty-two years, and though always of a retiring disposition, Robert Parkinson

undertook and carried through much useful work in connexion with the Meeting, and was Clerk of the large Monthly Meeting of Brighthouse for many years. Scientific and philanthropic institutions in the town also owed much to his unobtrusive help, and when he removed to Grange-over-Sands, in 1889, he was greatly missed.

He continued to be a Director of the Friends' Provident Institution and to make weekly visits to Bradford to attend the Board meetings for some fifteen years; but the quiet of a country life and the charm of his beautiful garden at Grange were increasingly attractive to him. During his first years there he took some part in the life of the village, being a member of the District Council, and he occasionally gave lectures on scientific subjects. He tried always to foster a spirit of love and toleration between the different sects and parties that made up the small village community.

The loss of his wife in 1905, after ten years of failing health, was a great sorrow, borne with Christian patience, and the gentle forbearance with the failings of others which always characterized him became even more marked in the years that remained. During the last two years of his life he had to resign himself to being an invalid, but this time was brightened to those about him by the kindly flashes of humour which



always endeared him to his many friends. He died at Grange, after only one night's final illness, in his 83rd year. ✓

THOMAS PARNALL .. .. 86 16 10 1913  
*Onehunga, New Zealand.*

RACHEL PARRY .. .. 84 12 7 1914  
*Ilfracombe.*

THOMAS ALEXANDER  
PATTERSON .. .. 71 4 1 1914  
*York.*

MARY RAEBURN PEARSON . 32 2 6 1914  
*Wandsworth.*

JOSEPH PECKOVER .. .. 84 18 10 1913  
*Gisborne, New Zealand.*

ANNA DEBORAH PEET .. 81 31 12 1913 ✕  
*St. Andrews, Bristol.*  
Died at Newtown, Waterford.

ELIZABETH FAYLE PIM .. 75 9 5 1914  
*Dalkey, Co. Dublin.* Wife of James Pim.

MARIA PITT .. .. 70 3 1 1914  
*Tuffley, Gloucester.*

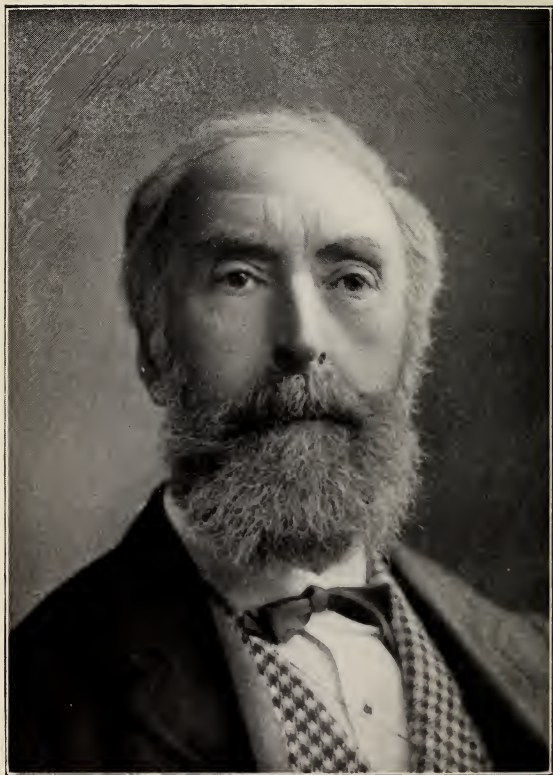
ELLEN POLLARD .. .. 80 10 6 1914  
*Reading.*

WILLIAM POLLARD .. .. 80 1 9 1914  
*Hull.*

ELIZABETH POOLE .. 86 25 4 1914  
*Shoreham.* Widow of Edward Poole.

FLORA MAUDE PRESTON	. 33	13	8	1914
<i>Ferryhill, Co. Durham.</i>				
Wife of Albert Henry Preston.				
CHARLES PRIESTMAN	.. 76	22	3	1914
<i>Clifton, York.</i>				
Died at York County Hospital.				
JOSHUA PRIESTMAN	.. 64	27	1	1914
<i>Longfield, Kent.</i>				
SAMUEL PRIESTMAN	.. 65	31	7	1914
<i>North Ferriby, nr. Hull.</i>				
EDGAR PROBERT	.. .. 13	10	9	1913
<i>Cardiff. Died in London.</i>				
Son of Hubert and Amy Probert.				
JOSEPH RADFORD	.. .. 65	19	5	1914
<i>Fritchley, Derbyshire.</i>				
MARY ELIZABETH RADLEY	75	13	10	1913
<i>Acock's Green, Birmingham.</i>				
Widow of Joseph Radley.				
JANE RANSOM	.. .. 81	12	11	1913
<i>Hitchin.</i>				
THEODORA RANSOM	.. 43	7	10	1913
<i>Hitchin.</i>				
HENRY RAWLINGS	.. 83	17	3	1914
<i>Clapton.</i>				
LUCY ELIZABETH RECKITT	93	11	7	1914
<i>Winchester.</i>				
LEONARD REDFERN	.. 53	29	11	1913
<i>Heaton Mersey, nr. Manchester.</i>				





DAVID RICHARDSON

THOMAS REED	..	.. 68	28 11	1913
<i>Newcastle-on-Tyne.</i>				
GILBERT WILLIAM REID	..	21	26 11	1913
<i>Tunbridge Wells.</i>				
JAMES RHODES	..	.. 83	20 10	1913
<i>Shipley, Yorks.</i>				
DAVID RICHARDSON	..	78	20 10	1913
<i>Newcastle-on-Tyne.</i>				

David Richardson, of The Gables, Newcastle-on-Tyne, was born in 1835, the sixth child of John and Sarah Richardson, who then lived in Summerhill Grove.

Out of a rather delicate childhood, he developed, if not a very robust manhood, one singularly free from illness, so that it was noted on his sudden death in his 79th year, that it was 17 years since he had consulted a doctor. No doubt his active and abstemious habits contributed to this, as also the care exercised by his parents in seeking a country life for him in his early years.

He came from Quaker parentage on both sides, his mother being Sarah Balkwill, of Plymouth. She was fond, among other lively narrations, of telling her children how often when a child she ran home from school terrified at the cry, "Bony's coming," as ships were sighted making for Plymouth Harbour; and how as a girl of thirteen she was taken out in a boat to see

Bonaparte before he was transported to St. Helena on the *Bellerophon*. She saw him then in his characteristic attitude, arms folded across the breast.

Out of her twelve children four died in childhood, and one, a son of much promise, from consumption at the age of nineteen.

After the period of home-taught lessons, David Richardson was sent to Bruce's Academy in Percy Street, Newcastle. Dr. Bruce became well-known for his researches and book on the Roman Wall. He used to walk along the wall once every year, and some still living can recall his picturesque figure, as he lectured to fellow antiquaries on the uplands of Northumbria. A recumbent figure of him may be seen in the old Church of St. Nicholas, now called the Cathedral. David Richardson was too young to imbibe his master's love for antiquities, but the collection of Roman coins he made in after years was considered a good and fairly complete one.

From Dr. Bruce's school he went to Bootham, York. There his distaste for some branches of learning, notably the dead languages, led John Ford, the then Head Master, to shake his head with a wonder as to his future career. A little more insight might have led him to predict, from the scientific bent of the observant lad, a good measure of success.

The young Friends of that period, to whom a university education with its widening influence was debarred, sought to remedy this defect by forming themselves into associations of their own. To one of these David Richardson joined himself on leaving school. Some of the youths of that period in Newcastle became more widely known, of whom we may mention Dr Spence Watson, President of the Liberal Federation, Dr G. S. Brady, F.R.S., Daniel Oliver, Curator at Kew Gardens, John Dixon, engineer, who brought the Cleopatra Needle to the Thames Embankment, Jeremiah Head, of the firm Head and Wrightson, and John Wigham Richardson, shipbuilder.

In this way of self-education much knowledge was gathered, to which he gave practical application in collections of minerals, fossils, coins, and early editions of printed books.

It is an often-repeated difficulty with fathers to know how to launch their sons on a hopeful and profitable career. David Richardson's first business venture in agricultural machine making was not successful, owing to the failure of the partner chosen. After this he entered his father's leather manufacturing business, then in Newgate Street, Newcastle-on-Tyne. In this connexion he was chosen a jurymen at the Exhibitions of Vienna in 1873, and of Paris, 1878.

He never entered political life, but as a

Guardian of the Poor, felt so deeply the need of reforms they were powerless to carry out, that he retired from the Board, saying his energies should be directed to what he considered was remedial of evil, rather than merely palliative. With this in view, he gave much time and thought to Temperance work. He believed that excessive drinking was the cause of widely ramifying evils in the nation; that the excess was closely connected with the badness of the houses in which large numbers of the people lived, and the nature of their employment; thirdly, that even a moderate consumption of alcohol cost an undue proportion of the artisan's earnings; and, lastly, that the conditions under which he obtained it were very unsatisfactory. With the help of others, he erected a Temperance Institute near his country home, and in Newcastle he bought a house among the working class population as restaurant and recreation rooms, on which were chiselled the following words:—

“ Lord, from Thy Throne above,  
Sorrow look down upon :  
God bless the Poor.  
Teach them true liberty,  
Set them from tyrants free,  
Let their homes happy be :  
God bless the Poor.”

To his relatives he said, referring to this :



“I wish to promote among the drinking classes a divine discontent with their surroundings, and an aspiration for something better.”

He was a familiar figure in many gatherings in Newcastle, and in this connexion, in July, 1913, a large company assembled at his town residence, The Gables, to meet Joseph Malins, Grand Chief Templar, who had motored from Carlisle, and addressed the assembly in the garden.

His country house at Wheelbirks, Stocksfield on-Tyne, became known to many. The property was bought in a somewhat derelict condition, but in the course of thirty years he very greatly improved the estate, amongst other things renewing the worn-out cottages and adding new ones. In this health-giving occupation he took great delight. His hospitality was largely exercised in this country home, and his thoughts were constantly turned to making it useful to others, in a variety of ways. Boys' brigades camped in the woods, and parties of young people year after year rejoiced in Christmas walks, ending up with bonfires and hospitable entertainment. Workers from a noisy town, seeking refreshment in fine air and charming scenery, were exhorted to bring baskets to carry away the fruit and flowers he loved to cultivate.

The walls that bound this Wheelbirks property are inscribed with thoughts. On one a neighbouring clergyman founded a sermon, inviting David Richardson to come to hear it. Others give food for reflection to the passing wayfarer. Beside these inscriptions he placed substantial stone seats. That they appeal to the traveller was shown by a paragraph in a newspaper calling attention to them.

It may interest some to know what these inscriptions are. On a bridge over a stream, near a bathing pool, we find :—

“Be sure your work is better than what you work to get.”

On another bridge near an old Roman road :—

“Does the road wind uphill all the way ? ”  
recalling the continuing lines—

“Is there for the night a resting-place ? ”  
Yea, beds for all who come.”

On one of the well-built cottages :—

“A stone that is fit for a Wall will not be left in the Way.”

A road that bounds this property on one side has a local interest, as along it, before railway days, lead was laboriously carted from Allendale to the River Tyne. It is hence called “the Lead Road.” Here, near one of the many seats he

erected, is Bacon's advice to "Friends in Council" :—

"It is good in conversation to vary speech of present occasion with experience of the past—fact with argument—tales with reason—question with opinion—jest with earnest—but tiresome to press discourse too far."

On another wall, bounding some waste land, to be re-planted :—

"Be fruitful and multiply ;  
Replenish the earth and subdue it."

To take raw material, human or otherwise, and lift it on to a higher plane, was the work of his life. By unostentatious labour this was done.

His note-books of travel, illustrated with drawings, are evidences of the care with which he noted what often escapes unseen.

He made a considerable collection of early editions of Bibles, which he presented to Armstrong College in his native town. One of the last visits he paid, three days before his death, was to the authorities in that College, to urge the claims of a peaceful over a warlike spirit in its students. Could he have foreseen that within a year that building, erected for the promotion of all the enlightening sciences and arts, would be entirely converted into a hospital for those wounded in the most desperate war ever waged,

his faith in the advance of humanity would have received a shock.

In 1912 he was appointed President of the Association of Mechanics' Institutes, and read a paper on the Waste of War, and preferable Internal Reforms. The concluding words of his address were :—

“ We are endowed with the faculties of music for noble ends, with the ability to look both forward and backward on the history of our race, with powers of reason, with invention, discovery, memory and foresight—not that we may practice the black arts of barbaric, civilized, and scientific war, but that we may love, admire, and practise the lessons of the Prince of Peace.”

The roots of a man's spiritual life are deeply hidden, but the prints of it can be seen. In his care for others and efforts to help them ; in the denial of luxuries for himself, and the bestowal of kindnesses in hidden ways ; in patient and laborious attendance at gatherings for the promotion of temperance, to the last days of his life, we see the flowers springing from these hidden roots. As a member of the Society of Friends, he rarely missed either the business or religious meetings, and he acknowledged how often the cares and burdens with which he had entered the service had rolled away, and he had felt strengthened for the further work of life.

.With heart and mind full of thoughts and

plans for the benefit of others, he retired to rest on the evening of Oct. 19, 1913, and after a heart attack, peacefully entered the unseen world on the morning of the 20th, like a vessel laden with merchandise, its sails all set for a desired haven.

In 1861 he had married Catharine Fry, daughter of Robert and Jane Fry, of Woodgate, Devon, who was his faithful coadjutor in hospitable receptions, and who, as Secretary of the British Women's Temperance Association in Newcastle, through a long course of years, furthered his work in that direction. Their five sons and two daughters all survive.

No one would have been more surprised than himself at the many tributes received by his family on his death. A university don wrote :—

“I have a vivid impression that his personality made on me when I came to Newcastle as quite a young man, in 1886. The inflexible adherence to principle, the zeal for reform and good works, combined with an unfailing geniality and unbounded courtesy and hospitality to a stranger like myself, made a deep impression, which was strengthened during the years in which I was a constant visitor at the Gables.”

And a Newcastle citizen writes :—

“I had the privilege of working with Mr Richardson, and he always inspired me with

admiration for his integrity and single-mindedness. He was a member of an old school of Englishmen, of whom we always had too few, and of whom there are fewer than there used to be. To know him was to revere him; I count it a privilege to have had the honour of being associated with him in however small a degree."

In thinking of him the words seem realized :—

"We faint not; though our outward man is decaying, our inward man is renewed day by day; while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal."

EMILY RICHARDSON .. 69 17 10 1913

*Burley-in-Wharfedale.*

Wife of Henry Richardson.

HENRY RICHARDSON .. 72 12 5 1914

*Westminster.* Died at Newcastle-on-Tyne.

LUCY E. RICHARDSON .. 50 15 7 1913

*Chorlton-on-Medlock.* Died at King's Lynn.

Wife of Thomas W. Richardson.

(Reported last year.)

Lucy Elizabeth Richardson was born on September 30th, 1862, at King's Lynn, in Norfolk. She was the daughter of Daniel Catlin and Priscilla Burlingham, and their fifth child. She early showed a bright and lively temperament, and, though not very strong, entered eagerly

into the pursuits of her brothers, and was particularly helpful with the little ones. A garden and a few fields about a mile outside the town gave scope to their energies, and the Bank Holidays were generally enjoyed in summer in little country excursions with their father, with the favourite pony and a Norfolk car ; and in winter, if there was any ice, in a run on skates over some of the dykes of Fenland.

Lucy went to Ackworth in the spring of 1873, and in 1877 to the Mount School at York. At each school she made warm friendships, which, in several cases, lasted for life.

When she left school at the close of 1878, she was for a good many years the only daughter at home, and cheerfully gave a large part of her time to household duties. Yet she was ever ready to listen with interest to those who claimed her sympathy and to give thought and attention to their difficulties. She threw herself eagerly into the work of the Children's First-day school, and was much loved by the teachers, many of whom from time to time enjoyed an afternoon or evening at the garden and fields, especially at the hay-making. Once a year the scholars, too, had tea there ; and, as often as possible, some entertainment was provided for them in their schoolroom, which had been built by the generous help of our friends.



During these years at home she attended some courses of the University Extension lectures and classes, thus keeping up her interest in science and literature.

In 1893 she was married to T. W. Richardson, who had for a long time been associated in the work and in that of the Men's Adult School, and after her marriage she frequently taught a class in the latter. Subsequently, they conducted together the infant department of the Children's School. During the summer of '93 they had resided at Hunstanton, and in all the subsequent years she continued to feel a deep interest in the poor people there; and many happy weeks or days were spent at the Friends' little cottage when it was not otherwise occupied. She had a particularly attractive style in addressing children, and, though not very frequently, her voice was sometimes impressively heard in our Meetings for Worship.

In 1910 her husband obtained a situation in Manchester, but about the same time her health broke down, with the early symptoms of the paralysis which eventually resulted in death.

A good many weeks were passed at Hunstanton in the Home for Convalescents, presided over by Miss Bishop, and there were from time to time periods of temporary improvement, so that



in Sept., 1911, the house at Lynn was sold, with the expectation that she might join her husband in Manchester. For the next two months, through the kindness of some friends, she was able to have a course of treatment in Harrogate and Leeds, and at last, a little before Christmas, she joined her family at Manchester; but after six weeks' trial was obliged to give up and returned to her mother's house in Lynn. During the trial of gradually increasing helplessness, her cheerfulness and patience were remarkable, and she entered unselfishly into the interests and pleasures of all around, much enjoying the visits of her dear husband and children, who were with her almost to the last. She enjoyed listening to reading from the Bible and other books, and herself chose the verse on the memorial card :—

“Trust ye in the Lord for ever,  
For in the Lord Jehovah is everlasting  
strength.”

She entered into rest, July 15th, 1913.

LUCY ROBERTS .. .. 76 14 1 1914

*Dublin.* Widow of Alfred Roberts.

ELIZABETH PHELPS ROBINSON 92      29   5   1914

*Brentwood, Essex.*

HANNAH ROBINSON	.. 68	19 12	1913
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*West Ham, E.*

MARY ROBINSON .. .. 89 12 12 1913  
*Manchester.* Widow of Alfred Robinson.

SARAH ROBINSON .. .. 88 18 4 1914  
*Newcastle-on-Tyne.*

ARTHUR JOHN ROBSON .. 1 $\frac{3}{4}$  27 3 1914  
*Chester.* Died at Chester Royal Infirmary.  
 Son of Arthur Stephenson and Helen Louisa  
 Robson.

ELIZABETH ROBSON .. 75 21 9 1914  
*Dalton, Huddersfield.* Wife of Joshua Wheeler  
 Robson. A Minister.

“ How could we mourn like those who are bereft,  
 When every pang of grief  
 Found balm for its relief  
 In counting up the treasures she had left ? ”

These words were read at the funeral of Elizabeth Robson, and in looking back over the years of her earthly life, the thought of the “ treasures left ” does indeed rise uppermost. The many lives helped and encouraged ; the lasting impression made on one small Meeting by the loving spirit of its one recorded Minister of recent years, and her constant thought for its welfare ; the faith and courage handed on to a group of Adult School women, so that even in their first sorrow they thought chiefly of how to carry on the work she loved so well ; above all,



ELIZABETH ROBSON



the firmer hold on God which she helped some, perhaps many, souls to attain—all these are among the treasures which remain to be counted and prized.

Yet her life was not an easy one, and she knew many sorrows and much pain. Her childhood was shadowed by the very sudden death of her father, John Rowntree, of Scarborough, when she was only five years old, and as she grew up she became not only the responsible elder sister of the family of five children, but more and more the confidante and companion of her widowed and often invalid mother. Her school days at Ackworth did not leave a happy memory. She was sent very young, and her health was not strong enough to allow her to enjoy the life of the School under the rather rough conditions of that day, while her ultra-sensitive conscience found the atmosphere of morbid self-examination then prevalent very hard to bear. Nearly fifty years later, when she became a member of the Committee, she rejoiced in the better physical conditions and the healthier moral tone of the girls of the present day. At the School at Castlegate, York, then under the headship of Rachel Tregelles, three happy years were spent, and the foundations of lifelong friendships were laid.

After leaving School she led a quiet, much-occupied life at home, broken occasionally by

visits to the homes of her uncles, Joseph Rown-tree, of York, Joshua Priestman, of Thornton, and Samuel Priestman, of Hull, visits of which she spoke with much pleasure in her later years. Journeys to the Exhibitions of London and Paris also stood out as landmarks during this period of her life. At Scarborough she came to take an active part in the Mothers' Meeting, the Band of Hope, and other work. When comparing her youth with that of the present generation she would tell how the two great events of the year were the Annual Meetings of the Lancasterian Schools and the British and Foreign Bible Society. This very quiet life gave opportunity not only for the long walks which fostered her deep love of sea and country, but also for much quiet sewing and reading aloud. Books were few and much prized ; " Uncle Tom's Cabin " and Hugh Miller's " Testimony of the Rocks " provided a welcome change from the biography and poetry of which the reading so largely consisted.

In 1868 she married Joshua Wheeler Robson, of Huddersfield, and for many years her life was filled with home duties and the care of her seven children. The loss of her first baby at 15 months old was a terrible sorrow, but possibly may have helped in much later years to give her the intense love for, and joy in, little children, which was so striking when she became a grandmother. Other

children were delicate, and needed much care. The nurse who was with her for twelve years speaks of never having heard one cross word from her; she was grieved when her children were naughty—a far worse thing to them than loss of temper would have been. In all her dealings with them her own mother's motto, "Have few rules, but insist on their being kept," was an immense help to her.

A time of financial difficulty brought especial pain (until all was once more happily adjusted) to one who would never knowingly wear or use anything which had not been paid for, but it also left an enlarged sympathy, shown in her relations with others in after years.

She became, as her children grew to need her less at home, increasingly occupied with outside work. The care of friendless girls in the town, and as a Guardian, of the children under the Poor Law, was of especial interest to her. The last work undertaken for the town of her adoption was that of a Lady Superintendent under the Public Health Union, formed for the care of newborn babies and their mothers. The visitors in her district could always come to her for advice or for gifts from the store of little warm garments, made by her own hands, for specially needy cases. Twice the mothers and babies of the immediate

neighbourhood—about one hundred each time—were entertained to tea in her garden.

As time passed, work in and for the Society of Friends claimed more of her thought and care. She served on the Ackworth and York School Committees, and was for several years Clerk to the Women's Quarterly Meeting. In her own Meeting, her ministry, begun in the greatest diffidence and self-distrust, and always governed by a deep sense of the responsibility of breaking the silence, constantly helped others to feel the strength that is made perfect in weakness.

Her beautiful voice and gift of appropriate quotation have been often commented upon, but of more significance than the words uttered was "the spirit that helped us to feel so like one family," as a Friend has since said.

Just a week before her passing, she was able, after missing three Sundays, to be at Meeting, and those who were there remember the earnestness of her prayer for this suffering world and for the guidance of those in authority. The war, which had then been in progress for six weeks, was an unspeakable grief to her, and her last message to the Meeting was a warning against the spirit of fear, quoting Psalm 37, which had been read earlier, and ending, as was generally the case in her ministry, on the note of courage and of hope.



In 1888 she took up the leadership of the Women's "A" Class in the Paddock Adult School, a post which she never relinquished, even when failing health made attendance at School a matter of great pain and difficulty.

"Her class taught her far more than she taught them," she often said.

She could not know what a privilege they felt it to be to know her and to be allowed to work with her. One of the members has written expressing the feeling of many :—

"I feel that I have added to my own wealth, in the Spirit of our Lord, by having come in touch with her."

For the last few years of her life she was President of the Women's School, and in that office the truly progressive spirit, that grew rather than declined with years, was of great service, not only at Paddock but to the other new Schools which have sprung up of late. A Preparation Class for the Bible lessons, held at her own house, was of great help to the women leaders of the Schools, and seemed for her the opening of a new path of usefulness when so many of the former ones were closed by the arthritis, which for the last twelve years more and more crippled her power of movement. The growing burden of pain and of dependence upon

others was borne with an indomitable courage which scorned indulgence and self-pity, and would never willingly accept it as an excuse for the laying down of work. In facing the prospect of the operation (for the removal of gall-stone) from which she never recovered, she leaned entirely, as she had done for her whole life, on the promise "As thy day, so shall thy strength be."

Those who had known her longest were increasingly conscious of the growth of her character in beauty and in power, reflected in the peace and "radiance" of her face; and many others who have known her friendship and hospitality have spoken of the fragrant atmosphere of courage and confidence which enveloped her, the abiding memory of which is one of the greatest of "the treasures she has left."

JOHN T. ROBSON .. .. 45      22   9   1913  
*Middlesbrough.*

JOSEPH JOHN ROBSON .. 85      1   4   1914  
*Saffron Walden. A Minister.*

SUSAN MARIA RODGERS .. 66      17   1   1914  
*Dore, nr. Sheffield.*  
Widow of William Fox Rodgers. An Elder.

JAMES ARTHUR RODWELL.. 57      19 10   1913  
*Victoria, B.C., Canada.*  
Formerly of Moss Side, Manchester.

SARAH ROUTH	..	..	77	20	7	1914	<i>Castle Donnington.</i> Widow of Robert Routh.
ROBERT RULE	..	nearly	86	19	7	1914	<i>Saffron Walden.</i>
GERTRUDE ISABEL SANDERS	43			5	4	1914	<i>Mount Barker, South Australia.</i> Daughter of Benjamin and Elizabeth Ann Sanders.
WILLIAM SELBY	..	..	56	6	9	1914	<i>Bristol.</i>
HILDA SHAW	..	..	28	20	2	1914	<i>Bingham, Notts.</i> Daughter of C. Pearson and Alice S. Shaw.
WILLIAM SHAW	..	..	78	30	7	1914	<i>Kitchen Ground, Ellet, nr. Lancaster.</i>
ELIZABETH FLORENCE							
SHEPHERD	..	..	50	22	5	1914	<i>Upper Norwood.</i> Wife of Frederick T. Shepherd.
SAMUEL CASH SHEWELL	..		60	1	1	1914	<i>Redcar.</i>
SOPHIA CONSTANCE SHEWELL	82			20	10	1913	<i>Colwyn Bay.</i> Widow of Richard Bevington Shewell.
ANNETTE SIMCO	..	..	51	29	5	1914	Drowned in the wreck of the "Empress of Ireland."

HENRY SIMMONDS .. .. 76      25   9   1914  
*Carisbrooke, I.W.*

MARY SIMPSON .. .. 88      3   2   1914  
*Melksham.* Widow of Edward Simpson.

WILLIAM SIMPSON .. .. 68      25   1   1914  
*Whaley Bridge, Stockport*

✓ John Ruskin spoke of his own father as "an entirely honest merchant," and this description may truthfully be applied to William Simpson. He believed that in a business life ample opportunities are afforded for a man to put his religion into practice ; and throughout his business career he looked upon his work as a solemn trust. But the claims of citizenship he recognised also, and upon a requisition, signed by both political parties of his ward, he accepted a seat in the Manchester City Council in 1893. Serving on a number of committees, he found special interest and influence on the Art Gallery and Technical School Committees, and he was elected one of the Council Directors on the Ship Canal Board. Subsequently, as a Borough Magistrate and as a Governor of the Manchester Grammar School he found further spheres of work.

By the force of his own example he was singularly successful in inducing others to give

time and money to the public welfare, whilst keeping himself in the background.

To quote the words of one who knew him well :—

“ William Simpson had an atmosphere of his own, of which no one who met him could fail to be conscious. It was an atmosphere in which a mean action looked very mean; in which a straight course seemed inevitable, and in which the odds against it were never counted if any line of action was felt to be right. He could be silent, grimly silent, on occasion, but those to whom he unbosomed himself—especially if their position or their actions called forth his sympathy—can never forget the unselfish and beautiful nature then revealed to them. Those who had the happiness of knowing him ‘ will long feel—as John Morley said of John Stuart Mill—‘ the presence of his character about them, making them ashamed of what is indolent or selfish, and encouraging them to all disinterested labour, both in trying to do good, and in trying to find out what the good is—which is harder.’ ”

GRACE MAGOR SMITH .. 76 10 7 1912

*Southsea. Wife of W. A. Smith.*

JOHN FOX SMITH .. .. 47 3 12 1913

*Huddersfield.*

JOSEPH SMITH .. .. 84 13 5 1914

*Late of Leamington. Died at Nottingham.*

MARGARET HARKER SMITH 78 14 7 1914

*Tunbridge Wells, Died at Bournemouth,*

AGNES SMITHSON .. .. 84 28 6 1914  
*Halifax.*

Agnes Smithson was born at Camsgill, near Kendal, on Sept. 3rd, 1829. She was the daughter of the late James and Agnes Smithson, of whose family she was the last survivor.

After her father's death in 1848, she removed with her mother and other members of the family to Halifax.

In 1867 her brother, the late Joseph Smithson, was left a widower with a family of four children, the youngest being only a few days old, and from this time onward Agnes Smithson, with her sister Elizabeth, undertook the duties of motherhood with a devotion and intensity of affection that no words can sufficiently acknowledge.

For 25 years the life of Agnes Smithson was given up to the close and constant nursing of her sister and aged mother, and shortly after their decease her brother Joseph also became an invalid, requiring the same constant care. With the close of his life in 1908, the long years of strain had so told upon her marvellous strength and constitution, that she herself soon required something of the care that she had so lovingly bestowed on others.

In her earlier life she took an active part in Temperance work in Halifax, but subsequent



AGNES SMITHSON





home duties prevented her from taking any important part in public work, or in the affairs of the Society to which she was so deeply attached.

A life of noble service in the background was the " tale that was told " when she laid down her burden, and it will always be looked back upon as an inspiration by the home circle who were privileged to witness it. The outstanding characteristics that won for her such deep esteem from all who knew her were her constant cheerfulness and the wonderful power of her inexhaustible patience.

In 1910 she had a very serious illness, from which she made a marvellous recovery, and it was only owing to skilful nursing that her life was prolonged. On June 12th of this year pneumonia set in, and she passed quietly away on Sunday, June 28th, in her 85th year.

NORMAN SOUTHALL..	.. 81	3 10	1913	
<i>Brighton.</i>				
SAMUEL SOUTHALL ..	.. 84	17 1	1914	
<i>Leeds. A Minister.</i>				
MURIEL DOROTHY SPENCE .	5	28 7	1914	
<i>Marishes Road, nr. Pickering. Daughter of George and Dorothy Spence.</i>				
REBECCA STAPLETON	.. 73	5 11	1913	
<i>Great Ayton, Yorks. Died at a Nursing Home at Middlesbrough.</i>				

EDWARD STEARS .. ..	85	5	7	1914	<i>Lisburn, Co. Antrim.</i>
JOHN STEARS .. ..	76	3	7	1914	<i>Hull.</i>
SARAH ANN STEEL .. ..	70	20	9	1914	<i>West Hartlepool.</i>
GUNDRY STEPHENS.. ..	88	1	8	1914	<i>Clifton, Bristol.</i>
SARAH STURGE .. ..	85	30	9	1913	<i>Winchmore Hill. Widow of Edward Sturge.</i>
ANNIE FRANCES TAYLOR ..	46	19	7	1914	<i>Omahash, Swaziland, South Africa.</i>
ELIZABETH RICHARDSON					
TAYLOR ("BETH") .. ..	21 $\frac{1}{4}$	6	12	1913	<i>Malton. Daughter of Ernest Edwin and Katherine Lucy Taylor.</i>
HANNAH TAYLOR .. ..	85	26	3	1914	<i>North Shields. Widow of William R. Taylor.</i>
WILFRID TAYLOR .. ..	50	11	12	1913	<i>M'hondro Farm, Eldorado, Salisbury, South Rhodesia.</i>
MARY ANN TEALE .. ..	61	27	3	1914	<i>Greengates, nr. Leeds. Widow of Joseph Teale.</i>
ISABELLA TEASDALE .. ..	81	30	1	1914	<i>Darlington. Widow of John Teasdale.</i>
JOHN WINDSOR TEASDALE .	9	13	11	1913	<i>Cartmel, Lancashire. Son of Henry and Gulielma Teasdale.</i>

IVO PRENTICE TEBBUTT .. 16      6   2   1914  
*Winchester.*      Died at Leighton Park School,  
 Reading.      Son of Arnold and Elizabeth Ann  
 Tebbutt.

JOHN BARLOW THISTLE-

THWAITE ..      ..      .. 47      15   1   1914  
*Dean Row, Wilmslow, Cheshire.*

CHARLES THOMPSON .. 68      4   3   1914  
*Gainsborough.*

ESTHER AMELIA THOMPSON 63      17   8   1914  
*Newcastle-on-Tyne.*  
 Wife of Thomas Thompson.

THOMAS THOMPSON..      .. 74      14   2   1914  
*Hermitage, Carlow.*

JAMES THORBURN ..      .. 81      21   1   1914  
*Liscard, Cheshire.*

EDWIN THORNE ..      .. 76      2   2   1914  
*Wickhamford, nr. Evesham.*  
 Died at Duffield, Derbyshire. A Minister.

We cannot better describe the life and character of Edwin Thorne than by quoting from the Testimony of Badsey Preparative Meeting, of which he was a member at his decease :—

“ In our relations to you we showed ourselves as gentle as a mother is when she tenderly nurses her own children. Seeing that we were thus drawn affectionately towards you, it would have been a joy to us to have imparted to you not only

God's Good News, but to have given our very lives also because you had become very dear unto us." 1 *Thess.* 2. 7 and 8.

These words very fitly express what the relation of our dear Friend Edwin Thorne was to us for nearly six years.

Edwin Thorne was born in Leeds in the year 1837. Was educated at Ackworth, which school he entered after the first vacation. Here some friendships were formed which lasted throughout life. On leaving school he entered into the business of cocoa manufacture, at Leeds, carried on by his uncle, and at a very early age had much of the responsibility of the works thrown upon his shoulders.

He was actively interested in the work of Friends in Leeds, and was connected with the Friends' First Day Schools from their start.

He was married in 1867 to Maria Bleckly Dell, at Esher, and continued to live in Leeds until 1876, when for business reasons he moved to London, living at various times within the compass of Westminster and Longford, Ratcliff and Barking, and Southwark Monthly Meetings, and it was while living in the last that he was recorded as a minister about 1895. Adult School work always appealed to him and he was instrumental in starting and maintaining schools at Stratford and at Deptford.

He came to reside at Wickhamford, near Evesham, in 1908, and though a stranger to most of us, and advanced in years, he very quickly won an entrance to our hearts and homes.

He threw himself with great earnestness into the work of our Meeting. There was no aspect of it that did not have his sympathy, and much of

it his practical help. Living about two miles from the Meeting House, this journey was made on foot twice every Sunday in order to be present at the Meeting for Worship in the morning and the Adult School in the afternoon, except during the last twelve months, when owing to failing health he was only able to make the journey once.

While his own Meeting had a first claim upon his affection, not infrequently would he visit Evesham and Littleton, spending the whole of his Sunday amongst Friends in these Meetings.

He was greatly devoted to the week evening Bible Class, of which he was a constant attender, though many times his attendance must have been under difficult, if not trying circumstances: dark nights, with defective eyesight, inclement weather, with bad roads. Yet these incidents seemed to have no weight with him whatever; the joy of meeting with Friends in fellowship and Bible study seemed to outweigh any inconvenience or difficulty in getting to the Meeting House.

His ministry amongst us was characterised by unswerving loyalty to our Lord and Saviour Jesus Christ. While he retained an open mind to new truth from any quarter, he shrank with positive pain from any view that even seemed to lessen the position and authority of Jesus Christ.

In the year 1910 Badsey was made into a Preparative Meeting, and shortly after, Edwin Thorne accepted the difficult position of Clerk, which meant not only the arranging and carrying through of the business connected with the Meeting, but also the more difficult task of infusing the Friends' spirit and method of conducting their

business amongst those to whom these methods were comparatively new.

During the later years of his life he suffered much from eye trouble, all very patiently borne. About the time of the Quarterly Meeting held at Evesham last year, his eye being very much worse, he entered the Cottage Hospital at Evesham, and later went into the London Hospital, where it was found necessary to remove the eye. He returned to Wickhamford in November, and seemed to gather strength until Christmas, when a visit was paid to his son at Duffield, and it was while staying here that the end came; the extremely cold weather in January seemed too much after the strain on the heart by the operation, and he passed away on the 2nd February, 1914.

HARRIETTE THORNTON .. 57      12 12 1913  
*Leighton Buzzard.*

DELMA TOWNSEND .. .. 62      10 12 1913  
*Barking, Essex.*      Widow of Benjamin Town-  
send.

MARY ELLEN TOWNSON .. 63      25 3 1914  
*Bournemouth.*      Daughter of the late Benjamin  
Townson, of Liverpool.

WILLIAM TUKE .. .. 23      15 6 1914  
*Sanderstead, nr. Croydon.*      Son of J. E. and  
S. E. Tuke.

ARTHUR BRYAN TURNER .. 48      31 3 1914  
*Berkeley, California.*      Only surviving son of the  
late William Edward and Anne Bryan Turner,

of Liverpool and Birkenhead. As the result of a motor accident in which his wife Carrie Lorimer and their only daughter Christine, aged 22 years, also lost their lives.

SAMUEL TURNER .. .. 60 14 12 1913  
*Brighthouse.*

ELLEN TYSON .. .. 50 9 4 1914  
*Barrow-in-Furness.*

JAMES MUSGRAVE TWENTY-  
MAN .. .. 72 20 5 1914  
*Allonby, Cumberland.*

ANN UNSWORTH .. .. 84 21 10 1914  
*Milnsbridge, Huddersfield.* Second daughter  
of the late Charles and Hannah Unsworth.

ELIZABETH VARLEY .. 79 9 7 1914  
*Leeds.* Widow of Charles Varley.

WILLIAM WADDINGTON .. 66 29 1 1914  
*Brighthouse.*

HENRY THOMAS WAKE .. 83 1 1 1914  
*Fritchley, Derbyshire.*

ELIZABETH WAKEFIELD .. 75 14 12 1913  
*Bristol.* Widow of Thomas Wakefield.

RICHARD WALKER .. .. 69 24 11 1913  
*Sibford Ferris.*

FLORENCE MARY WARDELL 40 20 9 1914  
*Celbridge, Co. Kildare.*  
Wife of J. Newton Wardell.

MARY WARDELL	..	..	70	7	7	1908	<i>Christchurch, New Zealand.</i> Wife of Henry John Wardell, formerly of Newport, Hillsborough, Co. Down.
SOPHIA WARING	..	..	66	31	5	1914	<i>Belfast.</i> Daughter of Joseph and Margaret Waring, Enniscorthy, Co. Wexford.
RUTH PENROSE WARNER	..	3 wks.	13	5		1914	<i>West Derby, Liverpool.</i> Daughter of Charles (jun.) and Alice W. Warner.
HANNAH WATTS	..	..	85	28	8	1913	<i>Manchester.</i> Widow of Joseph Watts.
BENJAMIN RICHARD WEST	.		65	12	1	1914	<i>Grays, Essex.</i>
EMMA WEST..	..	..	84	22	12	1913	<i>Reading.</i>
CAROLINE JANE WESTLAKE			89	5	3	1914	<i>Southampton.</i> Wife of Richard Westlake. A Minister.

Caroline J. Westlake was born in 1824, the youngest but one of a family of ten children, of whom Louisa Stewart, of Winchmore Hill, at the age of ninety-six, is now the only survivor. Their father, John Hooper, was well-known in London as a medical practitioner, and the memory of the drives with her father on his daily rounds was a life-long enjoyment to his daughter Caroline. She was a lively girl of attractive personality, and



though she inherited from her mother a sensitive, nervous temperament, was of an adventurous spirit, which led her with enjoyment into the youthful pleasures that came in her way. She was fond of horse-back riding and driving, and throughout her life embraced with zest every opportunity of travel and the enjoyment of fresh scenes and experiences.

The pages of an occasional diary kept from girlhood as well as the testimony of contemporary comrades, bear ample evidence that coupled with youthful enthusiasm in social pleasures there was very early an earnest longing for greater dedication of heart, that the things of time might not have too great a hold on her affections.

“Oh, to soar higher,” she writes, “to think less of self and feel a purer, more exalted love, a closer communion with things unseen.”

She seemed all through life to be pressing on to greater apprehension of spiritual realities, with a holy ambition that no failure on her part might hinder the possession of all that Divine Love had destined for her. Her natural courage, which lack of physical strength prevented her from exercising to any great extent in outward adventure, seemed to be transformed, as the years passed, into an instrument of spiritual advance, leading her to undertake tasks which those who did not know

her intimately would have conceived to be beyond her powers. One of the testimonies to the power of her life given on the day of her funeral by one who had known her for many years, paid tribute to her really great courage.

“No weakness of flesh or spirit was allowed to stand in the way of the service she felt called on to give to her Lord. Faith was behind the courage, and her will rose to every venture of soul as it came before her, and the result was sometimes really remarkable. Illness and weakness were overcome, and the thing that seemed impossible was accomplished,”

Soon after the death of her mother in 1854, she formed a helpful friendship with her cousin, John G. Hine, who became a true spiritual adviser. It was largely through his influence that she learned to love the writings of the mystics, and in after years she found much food for mind and spirit in the works of Isaac Penington, William Law, and others. When reason and intellect convinced her of a truth, her will was exercised for its appropriation; thus, the all-pervading, all-penetrating love of God became a reality to her, the atmosphere in which she lived and the keynote of her activities. She was interested in everything and everyone about her, fond of change and of society, and yet one always felt when in her company that there was a detachment of spirit from the things of the world. She

belonged to a heavenly city, and the brightness of the celestial home was brought into every relation of the earthly life, so that with her it appeared there were no higher or lower claims, but a unifying harmony of the temporal and eternal.

In 1860, at the age of thirty-six, Caroline J. Hooper married Richard Westlake, of Southampton. For fifty-three years they shared together all the interests of life in close fellowship. A son and three daughters came to complete the family circle, which, as years passed, was widened by the advent of eight grandchildren, who brought added joy to the happy parental home. Devoted mother though she was, Caroline Westlake's sympathies extended far beyond the family circle, and the multitude of interests in which she shared brought her into contact with widely differing minds.

Soon after her marriage she entered upon the work of visiting the female prisoners of Southampton Gaol, and only relinquished it when the prison was closed and the inmates were transferred to Winchester. This was a work of real enjoyment to her; she rejoiced in the opportunity of coming into touch with some of the most degraded of her sisters and telling them of a Saviour's love.

For some years she was secretary to the Southampton Female Penitentiary, and she also assisted at a Mothers' Meeting held at the old Friends' Meeting-house. Her sympathies were perhaps specially drawn out to working people.

"How I like to think that all those dear men are my brothers' "

she characteristically exclaimed to a friend as they passed a gang of navvies. The house at Portswood, a suburb of Southampton, to which R. and C. J. Westlake and their family removed in 1871, was in the vicinity of a working-class neighbourhood. Their coming was especially welcomed by a few Christian women who had been praying for someone to help them to understand the Bible. In response to this call, Caroline Westlake commenced a Mothers' Meeting for Bible reading, which she carried on for many years, and which eventually numbered nearly two hundred members. As the call for evangelistic work in this needy neighbourhood became more insistent, Richard and Caroline Westlake erected their own Mission Hall in 1877—a large substantial building—which quickly became a centre for much beneficent and religious work. Here Caroline Westlake held a Bible Class for men on Sunday afternoons, to which rough youths as well as older men were attracted by her loving personality. She implicitly believed in the "Light that lighteth

every man," "the Seed of God" in every human soul, which the Holy Spirit could quicken into life; and as she advanced in the Christ life herself it became easy and natural to her to speak of Him from whom she drew her strength. She had always a specially warm interest in those who lived in remote places with few opportunities of hearing the Gospel message. She entered with deep sympathy into a concern of Sarah S. Bell's to visit the villages of the New Forest, and the joining in some of the Gospel Meetings which she held in that district with visits to the people in their homes was a service peculiarly congenial to her. For many years she held a weekly Bible Reading for ladies in her own drawing-room. These Meetings were well attended by her neighbours, many of whom she was able also to influence by conversing with them individually.

She and her husband had the privilege of attending some of the conferences for the deepening of the spiritual life that were led by R. P. and H. W. Smith in 1874 and the following years. As a result, a fuller consecration of heart was entered into, which left its impress on her after life.

Always a loyal member of the Society of Friends, C. J. Westlake took a keen interest in its life and development, especially in later years.

She was present with her husband at the Manchester conference in 1895, and extended her sympathies to the activities of Summer Schools and "Tramps," looking upon the fresh upspringing of life among young Friends with especial joy. She and her husband were recorded as Ministers in 1877. Her ministry was simple and direct, breathing a spirit of love and comfort and steadfast faith in Christ, who was her constant theme. In 1899, under a concern especially for the small Meetings, accompanied by her husband, she visited with a minute the Quarterly Meetings of Devon and Cornwall and of Bristol and Somerset. Many happy remembrances of these visits and of friendships formed remained with her. Part of her service was in giving short courses of Bible Readings for ladies. Her large, well-marked New Testament, with its copious notes, testifies to her enjoyment of the Holy Scriptures. For several years she frequently contributed a Bible study to the pages of the *Friends' Quarterly Examiner*. She took a lively interest in the work of the Friends' Tract Association, and felt largely called herself to the writing and distribution of Gospel tracts and little books. It is by her booklets that Caroline Westlake will perhaps be best remembered outside her own immediate circle. She found one of her chief enjoyments in writing these living messages, and scattering them far

and wide in the name of Jesus Christ to whom they all testify. Their distribution brought her a large correspondence, and through it she made many friends, whom she never saw in the flesh. Ministers of the Gospel, amongst others, testified to fresh inspiration received through her writings. Her little book on "The Joy of Old Age" was written from a living experience, to which all could testify who were privileged to be with her during her later years.

She had always been fond of the garden and of the rearing of plants, and her friends of recent times will not forget the pleasure she took in the culture of different species of cacti. When the advance of years made ordinary gardening difficult, she had a little house built for the promotion of this hobby, and here she loved to take her friends and invite them to share her enthusiasm for the cactus, and to learn with her some of the lessons of the Creator's love which came to her as she tended the plants. She delighted to send her visitor away with an addition to his own plant store, if possible, or with some leaf or rootlet, which hereafter formed a bond of sympathy between them. Increasing deafness and failing sight shut her off latterly from much valued Christian fellowship and curtailed her powers of reading and writing, but very really, as the outward man perished the inward man

was renewed. She had always been an early riser and a diligent worker, and perhaps one of the greatest trials brought by the limitations of old age was the shortening of the hours for active service.

“ When *will* Mrs Westlake begin to sit idly in an arm-chair as other old people do ? ”

one of the household asked a few weeks before the end of her life. She was of too youthful a spirit to be content with a humdrum life, her playful ways and little sparks of humour were never extinguished.

The last Quarterly Meeting she attended was that held in her own town in the autumn of 1912, and after her husband had addressed the guests at the dinner table it was a surprise to the company to see her rise, frail and delicate as she looked, to add, in a clear well-modulated voice, her own word of affectionate greeting to Friends. She told how, as she was in prayer in the early hours of the morning, she had been impressed with the longing that the Society of Friends might experience a fresh baptism of power from above. God was waiting to give His Holy Spirit, and she longed that each and all might wait before the Lord to receive it. Without this anointing, which was a real experience, the Church of Christ could never fulfil her mission.



The words came with power as a benediction to all and a fresh incentive to faith.

On the 5th of March, 1914, when she was well advanced in her ninetieth year, the home-call came, and her joyous spirit left the earthly tabernacle and passed peacefully into the light of eternal day. "There is no death" had been her frequent assertion. In death, as in life, Christ was her constant theme. "It is all love" she repeated many times during the three weeks of illness that preceded the end. "God is Love. It is all Christ's love, it is beautiful."

Very shortly before the end one of her daughters asked her if there was anyone she would like to see. She looked upward with a heavenly expression and spoke the one word—"Christ." Thus she entered the presence of her beloved Lord to go no more out for ever.

ELLEN WETHERALL	.. 64	14	1	1914
<i>Worcester.</i> Wife of George Baynes Wetherall.				
ANNA MARY WHEELER	.. 46	21	11	1913
<i>Darlington.</i>				
OSWALD WHEELER	.. 45	29	11	1913
<i>Darlington.</i>				
LYDIA WHITEHEAD..	.. 64	2	1	1914
<i>Clevedon, Somerset.</i> Died at South Croydon.				

## WILLIAM SEYMER WHITE-

HEAD	..	..	..	60	21	12	1913
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*Croydon.*

EDITH WILD	..	..	35	23	11	1913
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*Hartshill, nr. Atherstone.* Wife of James Wild.

WILLIAM WILKIE	..	..	91	24	11	1913
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*Leek.*

EMMA RUTH WILLEY	..	73	5	3	1914
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*Tottenham.* Widow of Henry Carlross Willey.

ALICE WILLIAMS	..	..	67	26	8	1914
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*Liverpool.* Widow of George Williams.

FOSTER WILLIAMSON	..	70	28	10	1913
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*Ballarat, Victoria, Australia,* formerly of  
*Coventry.*

MARY ANN WILLIS..	..	84	18	1	1914
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*Merton, Surrey.* Widow of George Willis.

THOMAS GEORGE WILLIS	..	48	19	6	1914
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*Ashford, Kent.*

CATHARINE WILSON	..	87	10	4	1914
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*Edgbaston, Birmingham.* Widow of John  
Edward Wilson. A Minister.

“Not unto us, O Lord, not unto us, but  
unto Thy Name give glory.”

The spirit of these words should pervade any  
record of Catharine Wilson, otherwise it will fail  
to express the mainspring of her life. Not her-  
self, but her Lord—this was the secret of her being.  
She was born to George and Deborah Stacey, at



CATHARINE WILSON



Bruce Grove, Tottenham, on November 4th, 1826. Her father was for many years Clerk of the Yearly Meeting—a man of strong character and firmness, much respected, but with great reserve of expression. Her mother, Deborah Lloyd, of Farm, Birmingham, had a sweet and gentle nature, combined with womanly power.

Catharine came in the middle of the family of seven, and was therefore linked on to both older and younger. To her, as to all members of the Lloyd family in those days, the country home at Farm, Birmingham, was a place of joyful resort, though tempered by the dignity and restraint that befitted a Quaker household. Visits to Farm and the influence of the place and the people must have been of definite value in the moulding of Catharine Stacey's character; indeed, in many ways she must have closely resembled the Grandmother Lloyd, who so largely created the atmosphere of that home.

“There was a completeness and perfect keeping in the arrangements of the house, the table, the garden, the guests, and in the conversation, which never frivolous or undignified, yet was cheerful and pervaded with Christian courtesy. Samuel and Rachel Lloyd were perfect models of that dignified courtesy which gives honour to those who pay it, as much as to those who receive it. All guests were treated with the same observances at meeting and parting. The tall figure

of the husband and the graceful one of the wife were those your eyes beheld, first and last. Grandchildren were constant visitors ; and then there were the three married daughters of the house, Deborah Stacey, Rachel Howard, and Sarah Fox : so lovely were they and so much admired that they became standards wherewith to judge the degenerate beauties of a later day. The house was approached by a stately avenue, and I think a subdued stateliness may be said to have been the chief characteristic of the house and of Samuel and Rachel Lloyd.”\*

It is easy to see that frequent visits to such a home as this could not but have a lasting influence on any child ; and no doubt the home at Tottenham, where her own parents bore rule, must have shared the same characteristics, and carried on into Catharine Stacey’s life the same influences as prevailed at the ancestral home at Farm.

The School to which she went later was that of Castlegate, York (now transferred to The Mount), and then under the care of Hannah Brady. While there a great loss overtook her in the sudden death of her mother, when she was 15 years old. This was followed by the lingering illness, and death, of her younger sister Anna, so that what are often the brightest years of a young girl’s life were for Catharine Stacey shadowed by sorrow.

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\* “Farm and its Inhabitants,” p. 69.

Returning from school to the home life at Tottenham, she did not by any means consider her education "finished." Hebrew study, which she continued for years, was probably begun at this time, with a teacher from Grove House School, named Tiarks, who also taught her Greek. Pitman's system of shorthand was another study eagerly pursued, and her love of Nature showed itself in botanizing in the country round. Though Tottenham was then a country place, Catharine Stacey and her brothers and sisters were by no means cut off from stimulating companionship; a circle of young Friends in the neighbourhood maintained a lively Essay Meeting, and pitted their wits against one another in friendly rivalry. Thomas Hodgkin and his sister Elizabeth Waterhouse were members of this interesting circle.

Intellectual development was by no means all, however, that Catharine Stacey desired; her earnest soul longed to serve and to find some channel for the love that she bore to One whom she felt had lifted from her, already in girlhood, the burden of her sins and set her on the path of eternal life. In district visiting and in other ways she endeavoured to find an outlet of helpfulness, but it was only as years went on that there opened out before her the wider fields of service for which she was most suited.

When she was twenty her father married again, which greatly altered the position of herself and the elder sisters in the home ; but the changed circumstances only brought out her true unselfishness, and to her father in his later years of invalidism she was a devoted daughter. When her elder sisters married and young families grew up around them, it was "Aunt Kitty" who acted as second mother and who found her greatest delight in devotion to the little ones. Ardent love of children was one of her great characteristics, and she had full scope for its expression as the years went by.

She spent much time in long visits to her sisters, and in helping them with their growing families. On one of these visits to her sister Rachel, married to Arthur Albright, at Birmingham, she met John Edward Wilson, who had recently settled in the town (1857). The acquaintance ripened into friendship, and the closer bond of marriage followed shortly after. Thus the two sisters, Rachel and Catharine Stacey, had the pleasure of having their new homes near to one another, and the link was further strengthened by the fact that their husbands had become partners in the same business, as manufacturing chemists.

To write of the home life of John Edward and Catharine Wilson is to touch upon sacred ground.



Their married life was a very ordered one, and all was planned in such a way as to leave full time for the pursuit of highest things. Their common desire being to serve their Lord, they supported one another in all that they undertook for His cause. But to begin with, the claims of business and of their growing family took much care and thought. Catharine Wilson had already shown herself a second mother to her nieces and nephews : she was now to become in turn the mother of five sons and three daughters. What she was to them as children, as young people, and later as grown men and women—in their turn fathers and mothers of families—it would be impossible for any outsider to put into words, but it may at least be said that the memory of her love is their most precious possession. It was a love that expressed itself in innumerable ways as the years went on, but it was combined in the earlier and formative years with a strictness and gentle determination which every child knows later, if not at the time, to be the greatest boon. There was no uncertainty under her control : obedience was assumed and order was expected. Yet what a wealth of comradeship and interest she lavished on each one, and how fully she made their joys her own !

Her love and understanding of children were unusual. She never had any hesitation in

approaching them, and felt sure of being able to interest them. Some little play or rhyme or story was ever forthcoming to which they could respond. She was full of belief in their capacities and ready to try and help them forward.

When it was possible for her to find time for work beyond the home, she took a Bible Class for the younger members of the Meeting at Bull Street, as well as a Senior Bible Class for children. One who attended such a class says :—

“ I have always felt a debt of loving gratitude to her for the interest she took years ago in her group of girls, of whom I was one, who had just left school. Each week we used to meet at her house, and the memory of her sweet influence and dignity still remains.”

Another testimony is from a girl who was at school with her own daughter, who says :—

“ She wrote me letters at school before she had ever seen me, having heard that I never had Sunday letters from home like the other girls. She was the first woman who ever cared for my soul.”

One more instance must be given of the way she identified children, even those whom she had never seen. A woman she knew emigrated to America, taking with her a young daughter. This daughter married and settled in Mexico and became the mother of nine children. They grew

up, calling her grandmamma ; she knew them all by name, and at Christmas time she sent them all presents. If such was the loving thought she gave to far away children, it is no wonder that hundreds nearer at hand felt the closeness of the tie.

In the same way those who came under her care as servants grew to feel something of the same attachment. One of them writes as follows :

“ I always loved her from the moment I entered into her service. I look back with deep gratitude and feel she was the shaping and moulding of my young life. I so well remember the sewing meetings in the nursery once a month, when she always spoke to us younger ones like a mother. Whenever we met her in the hall or anywhere she had a kind word or a smile, which we could not forget.”

Again a woman whom she had only known as a charwoman testified during her last illness that : “ Mrs Wilson has been a friend to me for forty years : she has never failed me since I was a girl of seventeen.”

These simple instances show something of the quiet, persistent love which she lavished on all who came within her influence. She accepted people as she found them : if their faults came to her notice, she never dwelt upon them or made them the subject of sarcasm, but looked for the best and helped to draw it out. One of her sons

can say : " I do not think all my life I have ever heard mother grumble—at the weather, or anything "

As we have seen, she endeavoured, even in her early married life, to find some time for passing on to others what she felt to be the good news of God, but it was not till later that she was called to take part in the vocal ministry in Meetings for Worship.

When Birmingham Meeting sustained a great loss in the death of Edwin Laundry, her ministry, though on different lines, did much to fill the gap. Vocal ministry was always to her a matter of great responsibility, and she lived under almost a sense of awe in the exercise of the gift.

Naturally, her early Biblical study and training determined to a large extent the lines of her thought in her exposition of the Bible. A broader manner of study and interpretation was, however, coming to the front, and was more and more to win for itself the acceptance of thoughtful minds. Catharine Wilson's long habit of loving forbearance and unwillingness to judge others, made it possible for her to adapt herself to this newer attitude, and for time to bring further light.

She was recorded a minister in 1877, and it was largely owing to her influence that through difficult periods of transition a large measure of love and unity has prevailed among

Friends in Birmingham. In her they recognized a meeting-point, if not of intellectual agreement, at least of love. She and her husband were devoted in their attendance at all regular Meetings and took an active part in the business ; Preparative, Monthly, and Quarterly Meetings were incomplete without them. Later on in her life when ill-health prevented attendance, she was always eager to hear from others what had passed. There was no relaxation of interest because she herself could not take an active share or because fresh personalities of whom she had no ken were taking up the burden. There was no egoism in her love for Friends and their cause. As the number of Meetings in the Birmingham area grew, her love grew with them, and when unable personally to attend she would spend the hour of worship in prayer on their behalf. It was seldom possible to go over the whole list of twenty Meetings as she would have desired, and she would say almost pathetically, " Oh, I have only got as far as Farm Street, or Moseley Road," as the case might be.

Many personal friendships came to her through the holding of a weekly Bible Class attended by the mothers of Bull Street and other Meetings, to whom her life and her teaching came as a lasting inspiration. With regard to the manner of her ministry, it was always exercised

in much dignity and solemnity, but there was also a special directness about it, and naturally, with her interest in the young, her words were often addressed to them. A friend writes:—

“I remember her from my earliest days, and used to hope, when I went to Bull Street, for her quiet voice and the loving way in which she spoke to children.”

Such ministry surely is not at an end with the occasion that prompted it, and we feel that we may appropriately put into her mouth the beautiful words first used by another:—

“Look for me in the nurseries of Heaven.”

Turning from her service to Friends in her own district to her wider service for the Society as a whole, we find her a member of the Friends' Home Mission Association for the first twelve years of its existence. These were not easy years, for the Association was looked upon askance by many Friends, and the sound judgment and persevering interest which both John Edward and Catharine Wilson gave to the cause were invaluable.

In 1883 and 1884 she was Clerk to the Women's Yearly Meeting. Her trained habit of mind and clear judgment, and her sympathetic outlook, combined to make her, as many considered, an ideal clerk. In holding this office

for the Society she linked three generations—her father, George Stacey, before her, who was Clerk of the Yearly Meeting for many years, and her son after her, Henry Lloyd Wilson, who held the same office.

But perhaps among all her labours for Friends the cause of the Friends' Foreign Mission Association stands out as the one to which she gave herself the most. In 1891 she became a member of what is now the "Board:" at once she joined the China Committee, and promptly tried to keep in touch with each of the missionaries in the field. From 1897 she was occupied with the delicate and responsible work of the Candidates' Committee, and was also largely influential in starting the Home for the Children of Missionaries.

A colleague writes:—

"On the committees, particularly, her mastery and ready memory of facts, clear, sound judgment, loving, cheerful and sympathetic spirit, were greatly valued: many missionaries, in China and elsewhere, will miss in her a true friend. It was wonderful, when no longer able to attend committees, what a close touch she maintained with all the manifold details of the work. She never seemed to make a mistake. One trusted her fully and loved her deeply."

The Secretary writes of her understanding letters when not able to be present, says how she and her husband so worked together that it is

difficult to think of them apart, and what a tower of strength their judgment and interest were in the troublous times of anxiety in 1900 about the massacres in China. She kept a map of China in ordinary times, with the position of every missionary indicated on it ; and later would tell her nurses of every place where a mission exists.

One of the workers in China (Caroline N. Wigham) writes :—

“ Mrs Wilson was a very dear friend to many members of the China Mission. Several of my comrades in China will, with myself, feel her death as that of a near and dear relative. Many years ago, when I stayed at her beautiful home at Wyddrington and got to know more intimately her sweet, unselfish character, I was astonished at the close knowledge she had of our work in West China. She not only knew the names of all the missionaries and where they were stationed and in what work engaged, but she knew the names of many of our native helpers and some of the boys of our schools. At that time my husband was principal of the Chungking High School, and she asked me for the names of the five young men who had just graduated, and put them down in her little book, so that she might pray for them by name. Since then I have often felt how wonderfully our work has been helped by her prayers. Later visits to her home have only deepened and increased my love and reverence for her. Her letters to me in China have always, I believe, filled me with fresh hope and courage ; and the loving interest she took in all that concerned our children made a special bond between



those of us who were mothers and her own loving mother heart."

Yet though Catharine Wilson's heart went out so generously to the widespread missionaries who came under her ken, "she never obtruded her enthusiasm on anyone." Rather she sought out the interests of those to whom she was talking, and linked herself on with them.

Outside the borders of the Society of Friends, her energy was given in a variety of directions. In her early married life she held a Mothers' Meeting in a wretched part of Birmingham, in a street into which, it was said, a policeman alone never dared to enter.

For thirty-three years she was President of the Friendless Girls' Association in Birmingham, and followed keenly the details of the Home connected with it. To the Committee she was a tower of strength on account of her excellent judgment, and to the girls a personal friend. To her the problem of the suffering and waste of girl life in a great city especially appealed. She was a member of the Council of the Birmingham Branch of the National Union of Women Workers from its first beginnings, and during a period of anxiety in the affairs of the society, when she was unable to attend its meetings owing to advanced age, she sent a letter of encouragement

to the officers of the branch which was greatly valued.

In whatever direction her love and interest turned it was fruitful of good. To Mrs Josephine Butler's pioneer work in the cause of social purity she gave her ardent sympathy and help, loyally supported in this by her husband ; and similarly in the cause of the abolition of the Opium Traffic they worked hand-in-hand. Great, then, was her satisfaction in the triumph of both these efforts after long years of unremitting work. In May, 1913, this country stopped the further import into China of Indian opium. A daughter-in-law who was calling at the time says :—

“ Her face was radiant as she said : ‘ Now I feel I want to fold my hands and say my *Nunc Dimittis*. ’ ”

Such a deep, rich, and many-sided life as has here been roughly delineated, was, as we have seen, rooted and centred in the home. For a somewhat more detailed description of that side of her life we turn to an “ Appreciation ” of her, written by a younger cousin.\*

“ ‘ Everything about her impressed with a touch of eternity. ’ ”

“ She possessed the secret, rare among English-women, of impressing her own character, her own

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\* *The Friend*, May 1914. By L. V. H.

wholeness—which is holiness—on even the smallest things about her.

“ ‘The spotless delicacy, the precision and perfection of plain fine needlework, the repose of the soft tints, combine in the dress of some still lingering representatives of the old school of Quakerism, to produce a result whose quiet beauty appeals to both the mind and eye with a peculiar charm. I cannot think that such mute eloquence is to be despised; or that it is unworthy of Christian women to be careful that their very dress shall speak a language of quietness, gentleness and purity.’

“Catharine Wilson might have read these words of Caroline Stephen’s over and over again, but it would never have occurred to her absolute selflessness that she was reading a pen-portrait of herself. A vision of ‘quietness, gentleness, and purity; everything about her impressed with a touch of eternity’—that is how she stays with us. There were no separate compartments; no activities that were isolated from the rest; the humblest details seemed to be shot through with the light of a divine principle.

“Even if it were only a question of making a needlebook to sell for a charity—a needlebook, made by her, with its multitude of fairy-like stitches and its elaborate arrangement of pockets and buttons and bags, was treasured as an heirloom already before it left her hands. Her letters, too, were just as wonderful: every thought, every phrase, word, and character perfectly formed in its perfectly-fitting place. But her exquisite finish never degenerated into a mere love of detail. The ‘touch of eternity’ that characterized all her work prevented

that. The skilful fingers were only the servants of the clear-thinking brain and tender heart behind them. Her Christmas remembrances were a science and a literature in themselves. And everything she sent came straight from her inner thought and went straight to the heart of the receiver. It was all alive.

“But though gifts, material and spiritual, flowed out of her quiet room in a perpetual stream, there was another river of other people’s troubles and pleasures and difficulties and cares always flowing in the other direction, as steadily back to her. To share a trouble with her was to change it into something as sacred as a joy; and to know that she shared a joy was to turn it into a crown.”

Life brought her “good measure of good things, pressed down and running over,” but the more life gave her, the more she had to give out to others.

“Self-denial does not seem to me to be there,” she once said. “If we are given to God, the self-denial does not need thinking about or working for.”

As rich experiences unfolded to her, she herself grew, until the large things had the perfectness of the small and the small became large in the light of their perfection. She loved more and more until the circle of her influence was so great that one wondered how she could be the centre of such a circumference: first the home, then the beloved kith and kin, then neighbours

and townsfolk, and then individuals in furthest India and China, whom perhaps she would never know except through the unseen link of prayer.

To take some examples as to how this love and interest affected those on whom it was lavished, a nephew's wife writes :—

“ I have never known anyone who was so really keenly, lovingly, sympathizingly interested in *all* the members, even remote ones, of her very large family.”

Again, a lady who only saw her once writes :

“ I shall never forget the impression her wonderful personality made upon me.”

And another :—

“ I always enjoyed seeing her ; her keen interest in things and the sense of life about her always did me good ; ”

while a third brings out another characteristic which is worth noting :—

“ I do not think I ever met anyone of her age who struck me with possessing in such degree what we usually think are qualities developed by advantages open to our own generation.”

Her love never grew old or forgot : it held itself ready for any and every service. It was equally at home in a nursery or a Council Chamber. It despised nothing ; it neglected no recognized duty ; it was ever fresh, for it lived on the love it called forth. It made of a large and beautiful

home a sacred sanctuary, and of a wide and ever-increasing circle a close-knit group. The spacious house and garden at Wyddrington, Edgbaston, welcomed many, both rich and poor, with an unusual hospitality. The garden especially was a resort for hundreds of tired workers from the city.

After J. E. Wilson's death, Catharine Wilson did not morbidly shut herself up, but still gave out freely of her thought and affection. Little by little, as years went on, her marvellous activity had to be curtailed, but her room was still the centre of a wealth of loving thought.

The last Christmas of her life, when she was already 86 years old, she listened with pleasure to the carols of her grandchildren, assembled in the old family home for their Christmas tree. During the short illness which preceded her death, her spirit echoed the words "Love is here and all is well." Her faith had no wavering, and she seemed to glide from the love and duty of the life here to the life beyond, having indeed in her whole course made love visible.

"Joy completed" were some of the last words she was heard to say before she passed away, at dawn on Good Friday, April 10th, 1914.

"For ever young, for ever young !

Lo ! Death hath stolen thee from Time,

And Love hath stolen thee from Death ! "

GEORGE WILSON	..	.. 85	7 11	1913
<i>Stoke-on-Trent.</i>				
THOMAS SILK WILSON	..	75	4 2	1914
<i>Barbon, nr. Kirkby Lonsdale.</i>				
MARY WISE	..	.. 84	16 9	1914
<i>Birchcliff, nr. Toronto, Canada.</i>				
Widow of Thomas Wise, late of Brighton.				
THOMAS ASHBY WOOD	..	79	26 8	1914
<i>Tunbridge Wells. A Minister.</i>				
ELIZABETH WOODHEAD		86	5 8	1914
<i>Huddersfield. Died at Shirley, Mass., U.S.A.</i>				
Widow of Edward Booth Woodhead.				
RUTH WRIGHT	..	.. 65	1 11	1913
<i>Manningham, Bradford.</i>				
Widow of Gad Wright.				
WILFRID ERNEST WRIGHT		18	5 4	1914
<i>East Dulwich, S.E. Son of Thomas Edwin and Hannah Wright.</i>				

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